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**Churches have international interests**

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SEPTEMBER 15, 1954

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# STRAIGHT TICKET

LATE ONE DULL OCTOBER AFTERNOON a group of our women went to hold serv for the guests at the nearby Home for Elderly Widows and Maiden Ladies.

Some of the women had already gathered in the lounge when we arrived. there were latecomers—a woman who came in with the aid of a chair that she pus along in front of her, and another, blind, feeling the wall for guidance.

AS I PASSED OUT THE SONG BOOKS, I paused in front of the sightless latecom She sensed my presence and her wrinkled face broke into a smile as she said, "I ca see to read and I never could sing, but I come out to show how I'm votin'."

"Not a bad text for a sermon," I thought. "We all show how we're voting wh the hour for worship arrives."

—PHILIP WAHLBERG

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. The Hon. Dag Hammarskjold, secretary-general of the United Nations, enjoys a chuckle at World Council of Churches Assembly with Dr. Geoffrey Francis Fisher, archbishop of Canterbury, and Dr. O. Fred Nolde, director of the Commission of the Churches on International Affairs and dean of the graduate school at Philadelphia Lutheran Seminary.

# THE CHURCH IN THE NEWS

### "Luther" goes to London

There had been long hesitation among British film distributors in booking the *Martin Luther* movie. Film men said they didn't think it would be popular in their country. This month British Lion Films had decided to take the chance. The picture is scheduled to open Oct. 15 in the Rialto Theater in west-end London.

Plans were rounding out last week for showing the film in 58 countries, besides the U.S., Canada, and Germany where it had already been seen by millions. Overseas visitors in Evanston for the World Council assembly saw the picture during a one-week run in a local theater. Many agreed to help publicize the film when it appears in their homelands.

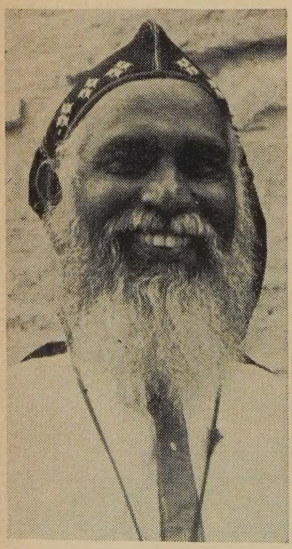
The *Luther* picture opens Oct. 1 throughout the U.S. in neighborhood theaters at standard prices. Until no it has been shown only in first-run hous at above-average prices.

### World heard about World Council

There was nobody in Evanston to r port the World Council assembly for Tas the Soviet Union news agency. But mo of the other press services of the worl and many overseas newspapers were re resented.

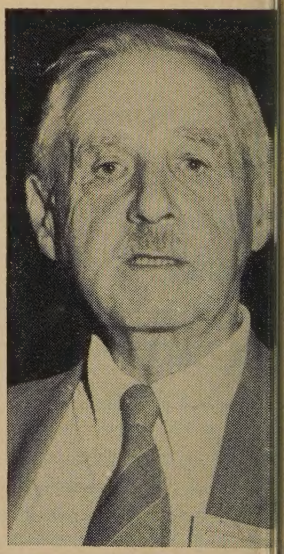
About 1,225,000 words of press r porting were filed in 17 days with We ern Union, which placed 35 people a 15 teleprinters at work in the assemb press rooms. It was their biggest oper tion in the Chicago area since the 19 presidential nominations. Seventy te phones were put in the press room Illinois Bell executives estimated th more than 3 million words were spok into them by newsmen.

**WORLD COUNCIL PRESIDENTS . . .**



METROPOLITAN JUHANON
*South India*

BISHOP BARBIERI
*Argentina*



PROF. JOHN BAILLIE
*Scotland*

Reuters, the British-owned worldwide press service, filed from 2,000 to 3,000 words of news reports daily from Evanston. The Canadian Broadcasting Company sent three radio and television representatives. U.S. networks, plus more than a dozen individual radio stations, gave the story prominent attention.

Chicago newspapers assigned five or six reporters apiece to give the Evanston story sober and complete coverage. The *Tribune* brought its UN newsman, Chesly Manly, to lead its Evanston staff. The *Sun-Times* engaged a United Lutheran theologian, Dr. Joseph Sittler of Chicago Seminary, to do a daily column interpreting the assembly.

Press personnel accredited at the assembly included 322 representing newspapers and wire services, 195 church papers, 76 foreign press, 53 radio and television.

## Competition at Soldier Field

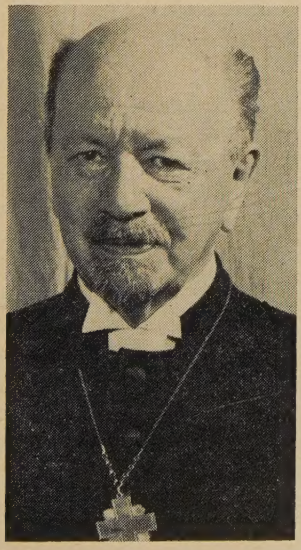
Chicago's big Soldier Field (third largest stadium in the U.S.) was packed far beyond its seating capacity (101,180) for the World Council's "Festival of Faith" last month. Newspapers calculated the crowd at 125,000.

By bringing people down on Soldier Field's green oval, many more could find room. Roman Catholics said they expected 150,000 on the field Sept. 8 for an evening mass, a "mammoth public homage to Mary, the mother of God and queen of the apostles."

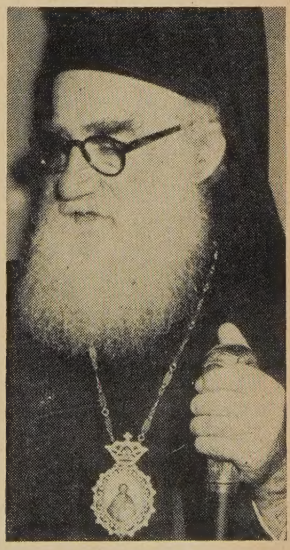
Protestant publicity regarding the Evanston assembly had made a potent impression in the Chicago area, and needed some counteraction. Roman Catholic criticism of the World Council assembly was plentiful. In Chicago the Rev. Thomas F. Gavin told a Catholic Action school that "the Protestants at Evanston, in their efforts at unity, are making a shamefaced confession that unity is necessary. The only united spiritual force in the United States is the Catholic Church."

From Rome came the same speech. The Vatican newspaper, *Osservatore Ro-*

BISHOP HENRY SHERRILL
*United States*



BISHOP OTTO DIBELIUS
*Germany*



ARCHBISHOP MICHAEL
*Greek Orthodox*

*mano,* said "it is clear that without the Roman Church there can be no Christian unity . . . Either Jesus Christ did not wish unity of His church, or He wished all those who believe in Him to be members of the Roman Catholic Church."

### Missouri criticism

Five Lutheran denominations in America, with 53 per cent of the total Lutheran membership, are World Council members. Most other Lutheran churches of the world are in the Council, and form 18 per cent of the total membership represented.

Largest American Lutheran group not in the Council is the Lutheran Church—Missouri Synod. Criticism of the Evanston assembly came last month from Missouri leaders, including President John W. Behnken. "Some church leaders make of Christ merely a great man, and not the Son of God," The *Rocky Mountain News* (Denver) quoted him. "Other church leaders make of the 'hope' ('Christ—the Hope of the World') a hope for social improvement here and now, without reference to the hope of the hereafter.

"Under those circumstances, it is unthinkable that so large an assembly of religious leaders should be asked to worship together and even receive Holy Communion together." (The World Council does not sponsor communion services and its member churches believe in Jesus Christ as "God and Saviour.")

### Chinese Christians meet

First assembly of the Red-sponsored "United Church" of China since it was formed in 1950 was held July 23-Aug. 3 in Peiping. Reports from Chinese newspapers were secured by the Rev. Thomas I. Lee of St. Paul, Minn.

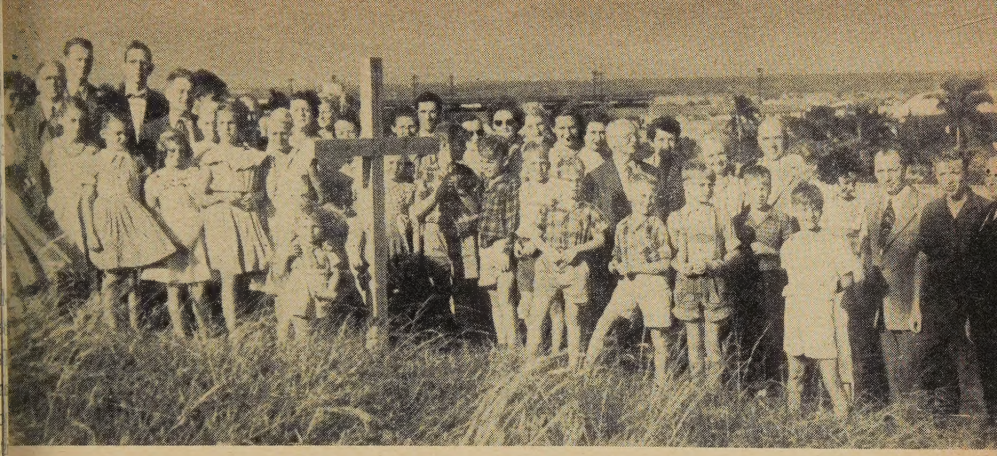
Sixty per cent of Chinese Christians have not yet been brought into the "patriotic" church, it was acknowledged. It was agreed that renewed efforts must be made to bring them in. The church formerly called the "Oppose America Aid Korea-Three-Self-Reform Church of Christ in China" decided to change its name to "the Patriotic Protestant Chinese National Movement."

President of the church is now Mr. Wu Yao Tsung. Listed in the 42-member executive committee is Dr. Chao Tse Chen. (He was elected at Amsterdam as a president of the World Council of Churches, but resigned after Communists gained control of his country. He has not been mentioned in press reports from China since he was put under house arrest March 11, 1952, as too friendly toward Western imperialists.)

The new organization was formed, an editorial in *The New Church* (Hankow Aug. 1) explained, to end a century of "rule of the church by imperialist missions, as well as intensive aggression activities under the cloak of religion." The new group raised $123,812,120 (5,000 U.S. dollars) to buy a fighter plane for the war in Korea. Biggest objective before "the patriotic church" at present is said to be opposing "American occupation" of Formosa.

### Argument about Colombia

A former Roman Catholic, now Methodist bishop in Argentina, is one of the new presidents of the World Council of Churches. Bishop Sante Uberto Barbieri asserted in Evanston last month that persecution of Protestants continues in South America, especially in Colombia. Fifty-three Colombian Protestants have been killed in six years. Forty-three churches and chapels have been burned or blown up. The persecution, he said, "is largely instigated by elements in the Roman Catholic clergy."



CHURCH WILL BE BUILT HERE
*Congregation in Colombia is hopeful*

In Colombia the minister of the interior, Lucio Pabon Nunez, denied that there is any religious persecution in his country. In Chicago the Colombian ambassador to the U.S., Dr. Eduardo Zuleta-Angel, said reports of rough treatment of Protestants are exaggerated.

Lutherans reported at their Latin America conference in July that the most recent difficulty in Colombia involved a Lutheran congregation in Boyaca. Its chapel had been destroyed by bombs three years ago. Services are still held occasionally in the home of one of the members. The Roman Catholic parish priest warned that the services must cease. On July 2 the town mayor and 12 soldiers closed the meeting-place and prohibited Protestant worship.

Lutherans are not discouraged. At Cali on July 6 the Lutheran Church of San Martin put up a wooden cross (*see photo*) on the site where they hope to build a church. The congregation of 300 members was organized in 1953 by Pastors Hermann Mueller and Ake Kastlund.

## Orthodox merger predicted

All the Eastern Orthodox churches in the U.S. will eventually merge, predicted Metropolitan Anthony Bashir, leader of the Syrian Orthodox Church in North America.

There are Greek, Russian, Ukrainian, Bulgarian, Romanian, Albanian and other Orthodox churches in America, claiming total membership of about 6 million. The Eastern churches, which never acknowledged the authority of the Roman papacy, finally broke relations with the Roman Catholic Church 900 years ago.

Use of the English language is "what will eventually unite us all," said the Syrian Church leader. Many American-born members of the Orthodox churches know only English, so the ritual of their churches is unintelligible to them. Gradual increase in English in ritual, the use of Western notation in music, and training of American-born clergymen are producing drastic change in Orthodox churches. "We have accomplished miracles in the last 12 years," he said.

## Presbyterian merger opposed

Some Southern Presbyterians from 17 states met in Weaverville, N. C., last month to plan their strategy for blocking merger with Presbyterian USA (Northern) and United Presbyterian churches.

In all three churches, they said, there is "departure from the historic evangelical

faith, with a shift in emphasis from essential doctrines of Christianity to an emphasis on ecclesiastical organization."

First Presbyterian Church of Miami Beach, Florida, voted last month to leave the denomination. Usually Presbyterian churches have charters stipulating that their property reverts to the local presbytery in case of a break-up in the congregation. First Church did not have such a charter. In Greenville, South Carolina, a minority of the members of McCarter Presbyterian Church were granted legal title to the property by the county court when a majority voted to leave the denomination and become independent.

### New people at Toronto

At least half of the delegates elected by United Lutheran synods to represent them at the church convention in Toronto Oct. 6-13 have not previously attended a ULC convention.

Some synods require that no clergymen or laymen may be elected to attend two consecutive conventions. Advantage of this is that, over a period of years, a large number of people have opportunity to gain first-hand knowledge of the church's business affairs. Disadvantage is that many delegates lack sufficient information to understand convention problems.

A check on attendance records of the last seven conventions (1940 to 1952) indicates that 355 of the 658 delegates have not represented their synods at ULC sessions during that time.

### American missions need more money

In May the ULC Board of American Missions reported it will need $4 million a year from the church treasury to keep up its program of organizing 50 or 60 new congregations annually. Allowance from the church budget this year is $2,205,500. When the Executive Board proposed the 1956-57 church budget at a meeting July 1, it allotted the America Board $2,400,000 annually.

This month the Board of America Missions said it must have at least $ million annually to sustain its progra It asked $689,800 in addition to th $2,400,000 the Executive Board pr posed. This is all for church extensio lending funds, advanced to young co gregations for constructing buildings.

"There is no foreseeable saturatio point in home mission advance," said th board's executive secretary, Dr. Richar H. Gerberding. Fields for planting ne churches are unlimited. Sixty such fiel were approved for immediate occupati at the board's meeting Sept. 2.

### Churches can break law in Brooklyn

A police chief got the signals mixe in Brooklyn, New York, this month. H understood his men had been ordered t enforce the laws regarding gamblin Brooklyn's Deputy Chief Inspector Lou Goldberg announced he would clos bingo games sponsored by churches.

Enforcement of the law might oblig the Roman Catholic Church of Our Lad of Solace to close its parochial schoo said the Rev. John B. O'Mara. The scho has running expenses of $1,400 a wee and Sunday collections in the parish a only $400. Bingo games every Monda afternoon and Wednesday evening me the deficit.

The New York police departme backtracked on Inspector Goldberg's o der when complaints began arriving fro Roman Catholic and Jewish clergyme "The policy of the department is n changed," said Deputy Police Commi sioner Richard A. Dougherty.

With the bingo lid off, church bing games returned to normal. Six buse which give free rides to housewives fro all over the Bronx (according to The Ne

THIS POSTER WILL APPEAR ON THOUSANDS OF BILLBOARDS IN NOVEMBER
*Annual "Go to church" appeal of Committee on Religion in American Life is planned*

York *Times*) took crowds of players to the Immaculate Conception Roman Catholic parish where the prize is $40 for each of 25 games in which players pay a $1 entry fee. Special prizes sometimes exceed $500.

### Church membership prediction

If churches continue to gain in membership as they have in the past five years, The *Christian Herald* calculates, the total will exceed 100 million in 1956. Southern Baptists will pass the Methodist Church as the largest American Protestant denomination in 1959, figures show.

Baptist gain is largely due to intensive home mission effort. Southern Baptists reported 616 new congregations in 1953. United Lutherans, Missouri Lutherans, and Southern Presbyterians were also "among those doing the best job" in home missions, said The *Herald.*

### Witnesses lose in Quebec

Two state-supported school systems are maintained in Quebec, one Protestant and one Roman Catholic. Problem of Jehovah's Witnesses is where to send their children.

Paul Perron was a Roman Catholic until 1950, when he declared himself and his children to be Jehovah's Witnesses. He applied to the Protestant school commission in Rouyn to enroll his 10-year-old son, and was refused. When he sued the school, a Quebec Superior Court judge decided that the Witnesses are a sect "whose beliefs are so different from Catholicism, Protestantism, and Judaism, and opposed to all these religions," that they cannot be said "to practice a religion or constitute a religious denomination."

### Evanston speakers tour U.S.

Five World Council assembly delegates will visit 12 U.S. cities beginning Sept. 27 to explain what happened at Evanston. They will address groups of ministers, church women, young people, laymen, and will speak at large public meetings.

Two of the five are Lutherans: Bishop Ellis Fulin of Finland and Dr. Rajah B. Manikam of India. Cities scheduled for the appearances are Washington (Sept. 27), Philadelphia, Cleveland, Buffalo, Pittsburgh. Detroit, Indianapolis, St. Louis, Tulsa, Seattle, Oakland, Los Angeles (Oct. 31).

# World News Notes

## MAYBE FRANCE WAS RIGH

FOR EIGHT MONTHS news commentators and analysts in western Europe have vainly tried to translate the term "agonizing reappraisal" into the respective languages of their countries. These were the words used by Secretary of State John Foster Dulles last December to describe what would happen to America's foreign policy if France failed to ratify the European Defense Community treaty. Now, France has rejected the treaty, the "agonizing reappraisal" is on, but many European commentators breathe easier.

French Premier Mendes-France, who brought the treaty before a hostile parliament without taking a stand for or against it, has lost his initial popularity in the countries of the Atlantic alliance. He is held responsible for the death of the six-nation defense community and for the breakdown of efforts to unite part of western Europe. His view is this:

EDC WAS DEVISED at a time of German weakness and French strength. It required little sacrifice from the other five partners, but it asked France to give up part of her sovereignty to a supranational body in which German influence would become predominant as German military and economic strength grew. London remained aloof. (This writer remembers asking one question of Prime Minister Churchill in 1952 at a press conference in New York: "Will Britain consider associating herself more closely with EDC?" There came an angry flash back from the great old warrior: "We're not talking about things in the sky.") Would France forget the recent past—four wars with Germany in seventy years—and be ready for the sacrifice?

For two years the question remained unanswered. Because there was no answer, plans and dreams were built on th unstable ground. Then came Mende France and insisted on an answer. It wa as expected: no.

THIS BROUGHT the collapse of plans fo European integration. But it cleared th air for a new and realistic appraisa "agonizing" as it may be. It may pav the road for closer affiliation of Gre Britain with continental Europe as th German Federal Republic is given th rights of a sovereign state and the arm to join the western powers in the defen of freedom. The French will ultimate accept German rearmament.

There can be no solution to the Ge man and European problem without th French. This is not only because Fran still controls part of Germany, but b cause France is an essential part Europe, with all its contradictions, merit and shortcomings. Even if the first r action in Bonn was one of understandab bitterness, what counts today—and w count tomorrow—is not to disrega France in the new plans that will worked out between now and Octobe but to find the formula that would assu French co-operation in the venture.

This formula may be based on th Atlantic alliance or on an enlarged ED but whatever the diplomats work out the conference table must be acceptab to all the people as well as to their go ernments. EDC, a simple formula wi all the defects of oversimplification, w not. If the new one turns out to be le simple but more realistic, Mendes-Fran will have contributed more to the cau of freedom than many of his predecesso who spoke of European integration b did little to make it come true.

—ROBERT E. HULDSCHINER

CAREER DIPLOMATS have been in some ways the forgotten men of the State Department. Committed to go to whatever part of the world they are assigned, they live virtually in official exile. Many foreign service officers have spent little or no time serving in the U.S.

In pay scale, opportunities for advancement, and retirement provisions, the foreign service does not compare favorably with the much larger stateside staff of the department. Yet its officers are the "eyes and ears" of our government abroad. The formulation of U.S. foreign policy is dependent on the accuracy, the penetration, and the objectivity of their reports.

Morale in the foreign service has been on the decline in recent years. One reason has been the inadequacy of personnel policies. Another has been the feeling on the part of diplomats that their work has not been understood or appreciated by their countrymen. The tendency to malign the State Department has included its representatives abroad. A final factor has been the ineptness of security checkups, with men of unimpeachable character and loyalty held in suspicion along with the few who turned out to be security risks.

### Committee study

Concerned over sagging morale, John Foster Dulles appointed a public committee headed by Henry M. Wriston, president of Brown University, to study the functioning of the foreign service and to bring recommendations for its improvement. The committee made two major proposals: (1) integration of the foreign service with the rest of the State Department; and (2) more effective recruitment methods, including a nationwide system of competitive scholarships.

1. *Integration.* Administration of the foreign service has been completely separate from that of civil service personnel. There has been little interchange between the two, either of personnel or of function. Under the new system the two would be merged, State Department staff above the clerical level would be required to spend some time in service abroad, and foreign service officers would have a chance to bring their insights to policy-making service at home.

New importance would be given to competence in various specialities: economics, commerce, agriculture, labor, finance, law, foreign languages and culture. The "generalist" in diplomacy would be assisted by men of special experience and know-how, to match the increasing complexity of world conditions.

2. *Recruitment.* The present strength of the foreign service officer corps (1,285) needs to be at least tripled. To do this, new blood must be brought in which is widely representative of the American people, on a basis which will attract men of modest means as well as those with independent income.

The committee proposed a system of scholarships available to college students at the end of their sophomore year. Those who are chosen through competitive exams would be given $900 a year for their last two years, and would agree to work in the foreign service for at least six years. While this needs new legislation to become effective, it seems probable that such a pattern will emerge. Christian college students may well find here a new and challenging invitation to government service.

—ROBERT E. VAN DEUSEN

# Stewart's Won a Lot of Friends!

By CATHARINE JURAM

**New children's program is gaining enthusiastic reception as congregations find that the youngsters profit by i**

ONLY A YEAR AGO the new Children's Program of the United Lutheran Church was launched. At that time it was only a plan on paper. Today it is alive—and growing rapidly in every corner of the church, influencing thousands of boys and girls.

The program is designed to integrate and co-ordinate educational work among the children of a parish, especially those up to 12 years of age. It includes Sunday school, weekday school and vacation school courses as its educational base. In addition, there is a club program and an activities program to provide fun and engage the children in useful projects. Encouragement of home worship and stewardship round out the program.

Many churches that have adopted the plan are amazed at what has been accomplished. Others are taking it up each week, while still others are expanding their work into new phases of the program — organizing weekday church school, club and activity groups, or putting the new stewardship program into operation.

AS THEY TRAVEL across the country, the secretaries of the Board of Parish Education are impressed with the stories of how synods, conferences, and churches have taken hold of the new program and overcome all sorts of obstacles to put it into operation. Congregations which once thought such a program could not work because of their scattered members, poor equipment, lack of teachers, or other difficulties, now realize that such problems can be solved.

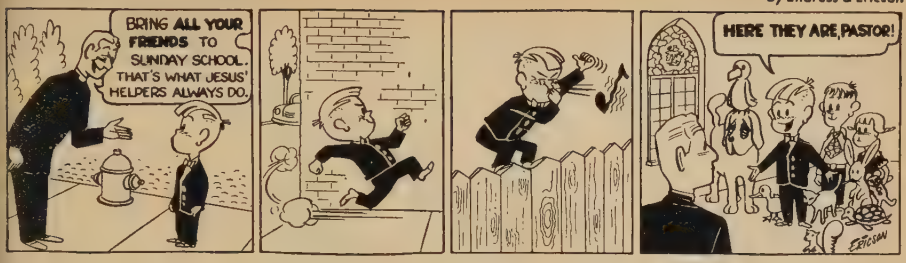
Typical is the experience of Pastor John D. Ziegler, a rural pastor in Chapin, South Carolina. Last fall when he read about the new programs he wanted to get them started in his own congregation immediately. But there were obstacles. The children lived far apart. There was a problem of getting a teaching staff. But Pastor Ziegler felt that some plan could be made.

HE ARRANGED with the local school board to transport by bus all children attending the weekday church school in his church. Parents arranged car pools to take them home. They came for one and one-half hours every other week, all year. During the first hour they had a regular weekday church school. The second session was used for club activities.

Before ordering the sets of children's weekday texts Pastor Ziegler wanted to make sure the materials were suited to each grade. He took samples of the books into homes and parents were asked to get reactions to the stories from their children. The response was enthusiastic. Pastor Ziegler taught some of the pupils himself until a sufficient number of teachers could be trained.

Before the new program was started the North and South Carolina synods had

*Miss Juram is secretary for children's work of the Board of Parish Education.*


STEWART THE STEWARD
By Endress & Ericson
BRING ALL YOUR FRIENDS TO SUNDAY SCHOOL. THAT'S WHAT JESUS' HELPERS ALWAYS DO.
HERE THEY ARE, PASTOR!
ERICSON

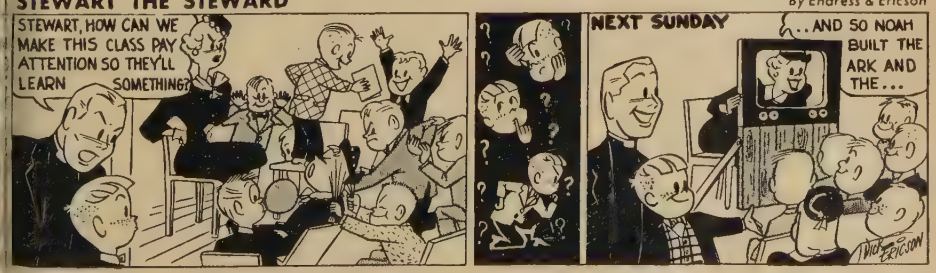
been very active in the Children of the Church. Many wondered how their leaders would respond to the enlarged weekday program, since these synods were among the first to adopt the plan.

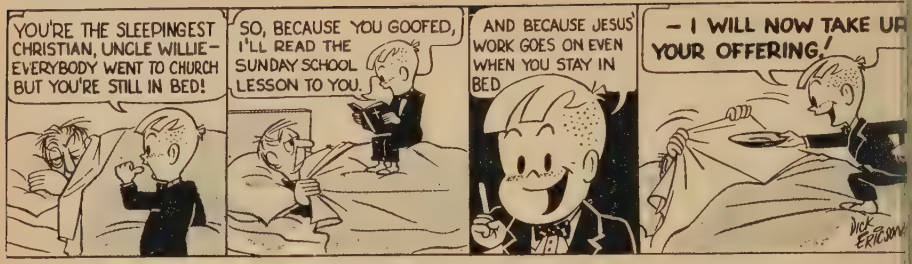
In South Carolina, the synodical children's secretary, Sister Esther Bunge, arranged district meetings in the summer of 1953 to prepare all leaders for the new program. During the fall months leadership training classes were held. I arrived in Greenville one afternoon last October planning to talk with Sister Esther before retiring early to catch the 5:30 A.M. train the next morning for Georgia. But that evening I found myself on a bus with Sister Esther, traveling 80 miles each way to teach a class on the children's program. Sister Esther was conducting this class for six sessions. It was crowded with enthusiastic leaders who like the new program and wanted to know how to develop it. Before I left I was convinced that South Carolina would make the program work.

In North Carolina Mrs. Jacob Lackey, the synodical children's secretary, made colorful posters and a life-size model of Stewart the Steward which she took to the many meetings she conducted. At the end of last spring 60 churches had organized weekday church schools and others were working on the club and activity programs.

The Maryland Synod was determined that no one could say, "We don't understand the program." Pastor Carroll Klug, synodical children's secretary, and the subcommittee on children's work set up an exhibit showing all the children's materials and their use in every phase of the children's program. This exhibit, kept in the synod office, has been made available to conferences of all kinds—missionary, ministerial, Sunday church school. Local churches borrow it, too. Usually a member of the children's subcommittee will go along with the exhibit to explain the program and answer the many questions people ask.

Stewart the Steward, that dynamic character of *Let's Go,* the news bulletin


STEWART THE STEWARD
By Endress & Ericson
STEWART, HOW CAN WE MAKE THIS CLASS PAY ATTENTION SO THEY'LL LEARN SOMETHING?
NEXT SUNDAY
..AND SO NOAH BUILT THE ARK AND THE...
ERICSON


YOU'RE THE SLEEPINGEST CHRISTIAN, UNCLE WILLIE— EVERYBODY WENT TO CHURCH BUT YOU'RE STILL IN BED!
SO, BECAUSE YOU GOOFED, I'LL READ THE SUNDAY SCHOOL LESSON TO YOU.
AND BECAUSE JESUS WORK GOES ON EVEN WHEN YOU STAY IN BED
— I WILL NOW TAKE UP YOUR OFFERING!
DICK ERICSON

for children, has been a powerful influence in the stewardship program. Down in Puerto Rico and the Virgin Islands where the children read Spanish Miss Frieda Hoh and two synodical children's secretaries, Miss Esperanza Mirando and Mrs. Beatrice Benjamin, decided to create a Spanish brother to Stewart. There is no name like Stewart in Spanish so they call him "Domo el Mayordomo" which means "Sunday Steward."

In a recent letter Miss Hoh writes, "Little Sonia is in fourth grade, but she said to me, 'Isn't it too bad that paper is all in English? I would like it so much better if I could read it in Spanish!' Maybe if I find the time, I'll mimeograph the most important things in Spanish for our children.

"Very near our church in Puerto Nuevo, there is an ice cream place called Dom's Dairy Cream. I told the children that I was sure Domo el Majordomo would not spend his nickels at Dom's but would put them in the Sunday school envelopes instead. Since our boys and girls use their envelopes every Sunday, our offerings have increased very much." Even in a land where children speak a different language Stewart is important.

Stewart is the creation of Dr. Henry Endress, ULCA stewardship secretary. Drawings are by Dick Ericson. Stewart gets his fan mail (and a lot of it, too) at Dr. Endress's office at 231 Madison Avenue, New York.

If you visit Dr. Cedric Tilber church in Altoona, Pennsylvania, you w be amazed to see a live Stewart t Steward. When you see David Brown you will think he stepped out of the t border of *Let's Go* and become a liv model of Stewart. Not only does he semble Stewart in his appearance but has absorbed Stewart's spirit in servi the church. David is in the primary partment of his church school. The ch dren's secretary, Mrs. Marion Banks, t

Real Life Stewart

us that David never misses a session of church school. He likes to read the Bible and tell stories of Jesus to other children. Every week he brings the smaller children to church. He keeps busy serving by gathering clothing for Lutheran World Action. Whenever *Let's Go* arrives he distributes it to the members of his church schools. "Stewart" David Brownell has made the new stewardship program come alive in First Lutheran Church.

At Pastor William Snyder's church in Erie, Pennsylvania, I saw posters on the wall. On one wall was a picture of the pastor and various illustrations of him at work—baptizing, teaching, preaching, and visiting the sick. Another told the story of Thiel College. The children at work with the club program had been discovering new ideas about their own church and learning many new things about the church at work in other places.

The mother of one little girl who had been in the "reporter's group" of the club program was present. Her daughter had written to Thiel College for information about this church institution in their synod. Catalogues and other materials had been sent to her. Sometime later when a program by Thiel College students was announced on the radio the girl was greatly excited. Thiel College had become a reality to her.

In the Ohio Synod Mrs. Ralph Kreider, the synodical children's secretary, and the subcommittee on children's work, are arranging a series of meetings this fall, one in each conference. Sessions will be open only to pastors and children's secretaries so they can have special training in the new program. At each meeting trained leaders will conduct a panel on the children's program, followed by a browsing session, and a question and answer period. Members of the committee are writing a skit to dramatize the work of the secretary. A field secretary from the Board of Parish Education will participate.

In one synod the children's program went on the air. Pastor Paul Renz of the Georgia-Alabama Synod arranged with Mrs. E. G. Dewess, the synodical children's secretary, to have the program presented on television in Atlanta so that leaders could sit comfortably in their homes and learn about the new plan.

Pastors are appreciative of the way the program makes Sunday school an integral part of congregational activity, instead of bolstering it independently. As more and more congregations are taking up the children's program, it is no longer necessary to pack a suitcase and travel afar to see the program in operation. Congregations everywhere are now busily engaged in the effort to make it function smoothly and effectively as part of their whole program.

The children's program is alive and growing!

**STEWART THE STEWARD** *By Endress & Ericson*

BRING USED CLOTHES FOR POOR AND COLD PEOPLE IN WAR TORN COUNTRIES.
HELP THE CLOTHING DRIVE
LUTHERAN WORLD RELIEF
THE PASTOR
HELLO, PASTOR? WILL YOU PLEASE ASK STEWART IF HE KNOWS WHERE ALL HIS FATHER'S SUITS ARE?

# COMMENTS ON THE REPORT OF COMMISSION ON ORGANIZATIONAL STRUCTURE

**By Dr. Oscar Carlson**
President, Board of Social Missions

THE PRINCIPAL CHANGE in the polity of the United Lutheran Church recommended by the Commission on Organizational Structure is contained in the following proposed amendment to the Constitution of the Church: "The Executive Board shall act for the United Lutheran Church in America . . . and shall be vested with all the powers conferred by the Constitution and By-laws upon the convention, subject to the regulations hereinafter set forth." Any who rejoice to see an all-powerful Executive Board shout "Amen," and all who are allergic to concentrated authority cry "To Arms!"

Fortunately, there is a view of the United Lutheran Church which can absorb and dissolve these antithetical alternatives. Briefly it is this: the church has matured into a definable personality which now can be and ought to be imprinted on all work which it sponsors and supports through boards, committees, auxiliaries, and agencies. This imprint naturally involves integration, supervision, and evaluation. The exercise of these powers will develop such uniformity and efficiency as true unity inspires and deserves.

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*Presidents and executive secretaries of the various boards of the church were asked by* THE LUTHERAN *to submit their observations on the report of the Commission on Organizational Structure, particularly as it affected their own boards. The replies will be published as fully as possible for the guidance of delegates to Toronto and for the information of church members.*

THIS VIEW of the United Lutheran Church, to which I sincerely subscribe, finds congenial any changes in the structure of its organization which will enable it to conduct affairs most effectively and in closest harmony with its discovered genius. I have no doubt that this is what the commission has sought to recommend. In one important, fundamental respect, however, I believe the basic recommendation, quoted above, does not clarify nor embody the philosophy of the church's perfected unity and experienced genius. It is too easily interpreted as strengthening the Executive Board and weakening other boards. I believe a healthy and helpful change in the structure of the church would be to substitute a General Council for the Executive Board. (I am not in the least thinking of the personnel of the present board. With all the powers of the convention bequeathed to it a General Council should have at least 33 members: 15 pastors, 15 laymen and the three officers of the church.)

Is not a General Council the same as our Executive Board? What, then, is in a name? Enough to be significant. The church is a very psychologically sensitive organism.

In the first place, General Council carries a definite religious connotation. Executive Board carries a definitely business connotation. The terrifying danger of the church is seepage of the Spirit. We can become so fiscal we cease to be evangelical; so efficient we cease to be sufficient. Then, the Executive Board is now the executor of the biennial convention: it is not the heir. The Commission

recommendation would make the executor the heir! Of course, that is possible, but how will the new heir be accepted?

A change in name alone will facilitate the acceptance of a new philosophy of churchmanship, will make it easier for boards, committees, auxiliaries and agencies to reorientate themselves to a new authority, and encourage all of us to look upon the General Council as a reservoir of strength flowing into every cause and concern to which our church devotes itself. This precisely is what we need.

WITH THIS UNDERSTANDING of the Executive Board (my General Council), I believe the recommendations of the commission specifically directed to the structure and operation of the Board of Social Missions can be accepted as logical and desirable. The commission rightly recognizes evangelism as the church's singular task and the desired end of all its activity. Evangelism owns all the importance and requires all the support which the Executive Board (my General Council) gives to its departments. The fortunes of evangelism should not be tied to the fortunes of any board.

In giving this personal opinion I am vividly and affectionately mindful of the pioneering and tireless leadership which our church's program of evangelism has received from the executive secretary of the Board of Social Missions, Dr. C. Franklin Koch. Evangelism in the United Lutheran Church will always be richer in content because it has been intimately associated with social action and inner missions. Christ Himself put the preaching of the Gospel, the improvement of the social order, and a cup of water together. Changing the structure, transferring the Department of Evangelism from the Board of Social Missions to the Executive Board, does not mean that evangelism is returned to a social vacuum. Evangelism needs the best and most of what we are and have.

A RECOMMENDATION which very much affects the Department of Social Action runs as follows: "The Executive Board shall serve between conventions as the clearing agency for review and approval, or formulation, of pronouncements which state the official position of the church." Unless rightly understood by the church, this clearing agency can become the silencing agency. The church errs more frequently by saying nothing than by saying something, and errs most grievously by saying something and then doing nothing. If this recommendation means that the church wants to put teeth into the research and formulations of the Department of Social Action, I could be for it. So much depends upon whether the Executive Board is conceived of as a reservoir of strength for boards, or as something less creative.

The commission also recommends that the Department of Inner Missions enlarge its scope of interests and increase its emphases on several activities. The department has already explored some of these interests with promising results. If approved, the recommendation will strengthen the hand of the board in the whole field of inner missions which grows more varied and complex in our changing society.

### By Dr. H. Torrey Walker

#### Executive Secretary, Board of Publication

THE COMMISSION on Organizational Structure has confronted the delegates to the 1954 convention with a number of fundamental questions. The report represents the arduous and time-consuming labor of a sincere group of churchmen. The church is in their debt. There is no doubt that some of the matters

studied will require even longer study.

Of course the difficulty in an objective review of the report is to examine one's reactions to make sure that they do not arise out of an innate resistance to change.

Every delegate should, however, base his judgment of the report on the comments of the President of the Church which are in reality the directive to the commission.

THE PRINCIPAL DECISION before the delegates is the redefinition of the powers of the Executive Board between conventions. While not able to speak from first-hand knowledge, a careful rereading of the report of the Ways and Means Committee of the 1918 convention when the United Lutheran Church was formed indicates that it was the intent of that committee that the Executive Board should have authority to determine matters of policy between conventions. In view of the suspicions which had to be stilled at the time, it possibly might have alienated some good friends of the merger if the powers of the Executive Board had been spelled out as completely as the commission now does in this report. In other words, the convention must decide if we continue as a federation of synods or as a church.

One who reads the Executive Board minutes carefully, though, is moved to comment that a study of the matters on which it is now compelled to take action will have to be made so as to divest its already overloaded agenda to give it time to pass on matters of policy which would be its responsibility if the recommendations in the report are adopted.

THE OTHER PRINCIPAL question is that of fiscal control which if limited to uniform accounting procedures and oversight would seem to be desirable, but if understood as a veto power on boar operations might be deadening to pro ress. This the convention should decid and spell out further.

As to the recommendations affectin the Board of Publication, I would pos a series of questions which must be d termined by the convention.

In the complete separation of th Board of Publication and the Board Parish Education, which of course is a ministratively desirable, should not pr vision be made for the continuance of i terstaff conferences which co-ordina promotional progress and clear the roa for new program thrusts, which now ta place frequently, without formal reques for a convener from the Executive Boar

Is it wise to add to the ULCA budg the approximately $80,000 spent annual by the Board of Publication to pay man script costs, editorial salaries and e penses, and the support of the field ser ice program of the Board of Parish Ed cation? Would it not be advisable to stu this recommendation with a view to d veloping a formula which would rei burse the actual outlay for writing a preparing manuscripts?

As to THE LUTHERAN the question determination of editorial policy by t Committee on Church Papers or by t Board of Publication rests on which the two arms will most effectively co trol the editorial policy of the offici paper of the church.

If THE LUTHERAN is to continue as t official paper, would it lose its offici character entirely if the choice of edit were left to the Board of Publication?

The recommendation that the editor THE LUTHERAN be a full-time positi can easily be effected but the conventi will want to ask itself whether it wish to rescind the action of the 1946 (p. 51

520) convention which gave consent to a unified editorial staff. It should also be asked whether the present editor of THE LUTHERAN and also editor-in-chief of the board may wish to serve under a new editor-in-chief. The arrangement made in 1946 was to conserve to the church Dr. Ruff's talents both in magazine publishing and book publishing, and would not necessarily obtain when other personalities are involved.

THE QUESTION as to the mandatory entry of the Board of Publication into the Contributory Pension Plan has more facets than seem to have been considered by the commission. One question which will be before the delegates will be one of a grant of time for the board to study the matter carefully and report to the 1956 convention.

The recommendation which provides that no board may incur, without the prior approval of the Executive Board, an indebtedness exceeding one-twentieth of its income during its preceding calendar year will have to be seriously questioned as it pertains to the Board of Publication since at no time during the last fiscal year was the indebtedness of the board for accounts payable, etc., less than one-twentieth of its annual income. This probably rests on the meaning of the word "indebtedness" as used by the commission. Undoubtedly the convention will ask for a clarification of this.

# AMERICAN JEWS CELEBRATE 300TH ANNIVERSARY

By ARTHUR GILBERT

**Jewish refugees settled at New Amsterdam in 1654 after fleeing from persecution in South America**

IN EARLY SEPTEMBER 1654, Captain Jacques De La Motte brought his privateer, the "St. Charles," up the Hudson and delivered 23 Jewish refugees on the shores of New Amsterdam—as New York City was then called. These pilgrims to America were fleeing the inquisition in Brazil. Brazil, like New Amsterdam, had been under Dutch rule. Holland had guaranteed the Jews and Catholics in Brazil free practice of their religion "without investigation of their conscience or home." This free exercise of religion had not lasted long. In 1654 Portugal defeated the Dutch and recaptured the city of Recife. Threatened once again with religious persecution the Jews scattered. These 23 sailed for America seeking freedom to serve God, and liberty to build a better life.

In celebration of this settlement 300 years ago, the Jewish community in America is observing a Tercentenary. Throughout the land Jewish synagogues and organizations will recount the history of this event, review the achievements of the Jewish people in this land, and measure the responsibilities they share with all liberty-loving men. The Tercentenary will feature prayer services, public rallies, radio and TV programs, and study groups.

*Rabbi Gilbert wrote the account of the tercentenary at the request of* THE LUTHERAN *in order that readers might be informed about this significant event in American religious life.*

THE CELEBRATION will recall that these first colonists in America were initially disappointed. They had not counted on the intolerant hand of Gov. Peter Stuyvesant. According to the Charter of Freedoms and Exemptions granted by the West India Co. in 1640, no other religion was to be publicly admitted in New Amsterdam except the Dutch Reformed Church. Peter Stuyvesant was determined "to suffer no other." For example, he had declared that he would rather resign than permit even the Dutch Lutherans to have their own minister. When some of them insisted on their rights, he clapped them into jail. On March 12, 1654, just seven months before the landing of the "St. Charles," the directors of the colony declared that Lutherans were neither to have public worship nor a minister of their own.

Stuyvesant was no more gracious to these Jewish refugees. The Reformed minister had described them as "healthy but poor." Poor they were. Even after all their luggage and household articles had been sold they were unable to pay the full fare. Two of their number were forced to serve as sureties in jail.

Stuyvesant, finding the Jews "repugnant" and unsympathetically fearing lest they "become a charge this coming winter," wrote to his superiors in Holland that it may be deemed useful "to order them in a friendly way to depart . . . (in order) that the deceitful race . . . be not allowed further to infest and trouble this new colony . . ." The Amsterdam Chamber of the West India Company considered the matter and forwarded its decision to Peter Stuyvesant on April 26, 1655. They would not participate in his inhumanity. The company ordered: "These people may travel and trade to and in New Netherland and live and remain there provided that the poor among them shall not become a burden to the company or to the community but be supported by their own people."

Stuyvesant swallowed hard. Unbelievingly he wrote back, "to give liberty to the Jews will be detrimental . . . giving them liberty we cannot refuse the Lutherans and Papists."

UNDETERRED, STUYVESANT planned to follow orders but make life unbearable for the Jews. On Aug. 28, 1655, he issued an order "That the aforesaid nation shall . . . remain exempt from the General Training and Guard duty." Barring Jews from the Burgher guard in the face of constant threats from Indian attacks was not insult enough. He added that each male person over 16 and under 60 years contribute for the "aforesaid freedom toward the relief of the general municipal taxes 65 stivers every month."

One of the leaders of the community, Asser Levi, requested "to be permitted to keep guard with the other Burghers or be free from the tax." After a vote the answer was given. The Council "persist in the resolution passed, yet if the petitioners are of the opinion that the result of this would be injurious to them, consent is hereby given to them to depart whenever and whither it pleases them."

Asser Levi did not depart. Insisting on his rights, he finally managed to serve in the military, and filed a second petition on April 9, 1657, pleading that since he had kept "watch and ward" (Tochten Wacht), he be granted full rights as a Burgher.

To the credit of true Christians and the wisdom of the West India Company, Stuyvesant's bigotry did not finally rule the day. In 1657 Asser Levi was granted Burgher rights for himself and his co-religionists. In gratitude to the support given his cause by men of good will, Levi

later contributed generously to the fund-raising campaign of the Lutheran Church in 1671.

GRADUALLY, OTHER RIGHTS were granted to these first Jewish settlers—the right to burial grounds, the right to home ownership. In 1695 the first Jewish synagogue in New York was established. Congregation Shearith Israel—the remnant of Israel—is still in existence. It is one of the oldest churches in New York.

From the very beginning, the fate of the Jewish people has been bound inextricably to American democracy. The Jewish pilgrims were met first with prejudice. As they struggled for freedom, American democracy granted them their rights along with all other members of minority groups.

The Jewish immigration to America, like most immigration to these shores, consisted of folk "healthy but poor." Together with the tempest-tossed from all lands, Jews have carved from the soil of this earth and with the sweat of their brows a bastillion of freedom and dignity for themselves, their children and all mankind.

They have become an integral part of American life, participating in the opportunities of American economic enterprise, contributing to the learning and science and culture of our land, pioneering with philanthropic agencies and service.

Of most profound significance to the Jews has been the opportunity to worship God freely. American Jews, now five million strong, have erected in this land a center of Jewish spiritual life. America boasts eight major Jewish theological schools, the most abundant repositories of Hebrew literary and artistic creativity and two important centers of higher learning.

The American Jewish Tercentenary celebration will begin with a consecration service at the original Congregation Shearith Israel on Sept. 12, 1954. The celebration will come to a close May 1955 with a mass outdoor prayer service in Washington, D. C.

IN REVERENT HUMILITY many Jews will recall the letter George Washington wrote to a Hebrew congregation in Savannah. "May the same wonder-working Deity who long since delivering the Hebrews from their Egyptian oppressors planted them in the promised land—this Providential Agency has lately been conspicuous in establishing these United States as an independent nation—still continue to water them with the dews of heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessing of that people whose God is Jehovah."

THE HEBREW was practical and conduct was his main interest—right conduct, piety. He believed in walk rather than talk. Thus he came straight to the position that Wisdom is morality and religion: "The fear of the Lord is the foundation of wisdom." That verse occurs again and again, and "the fear of the Lord" is just a Hebrew synonym for religion.

—JOHN PATERSON in *The Book That Is Alive* (Scribners)

# MESSAGE FROM EVANSTON

## TO PEOPLE OF EVERY LAND THE WORLD COUNCIL OF CHURCHES SEN THIS SUMMARY OF THE DISCUSSIONS OF THE ASSEMBLY LAST MONTH

To all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, worship and serve him. Nothing other than God can ever satisfy the heart of man.

Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and under the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us true God and true man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power he has sent forth into the world a new community bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world.

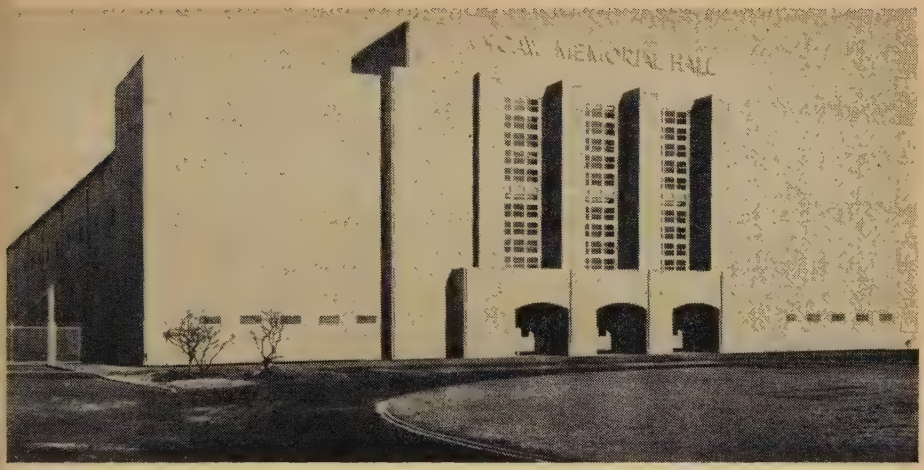
He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and kno as we are known. Together with th whole creation we wait for this with eage hope, knowing that God is faithful an even now he holds all things in his han

This is the hope of God's people i every age, and we commend it afres today to all who will listen. To accept is to turn from our ways to God's wa It is to live as forgiven sinners, as chi dren growing in his love. It is to hav our citizenship in that kingdom which a man's sin is impotent to destroy, tha realm of love and joy and peace whic lies about all men, though unseen. It to enter with Christ into the sufferin and despair of men, sharing with the the great secret of that kingdom whic they do not expect. It is to know tha whatever men may do, Jesus reigns an shall reign.

With this assurance we can face th powers of evil and the threat of deat

**In about 1,000 words the Evanston Assembly tried to say what it had been thinking about during 17 days in August. Main theme is the "Christian Hope" with specific application to five sub-themes: Unity of the Churches, Evangelism, Social Questions, International Relations, Racial Tensions, Work of the Laity.**

**This statement was written by a small committee (chiefly Bishop Lesslie Newbigin of South India). The committee fixed a two-hour period for assembly delegates to come to it with criticisms or suggestions. Then the statement was discussed at several sessions of the assembly and was twice revised.**



WORLD COUNCIL MET HERE
*McGaw Memorial Hall on Northwestern University campus*

with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily, "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

NOW WE WOULD SPEAK through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for his blessing on our work and fellowship during these six years.

We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to insure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

IT IS FROM WITHIN this communion that we have to speak about the fear and distrust which at present divide our world. Only at the cross of Christ, where men

know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience, and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice?

Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political conviction?

THE CHURCH OF CHRIST is today worldwide fellowship, yet there are cou less people to whom he is unknown. Ho much do you care about this? Does yo congregation live for itself, or for t world around it and beyond it? Does i common life, and does the daily work its members in the world, affirm the lor ship of Christ or deny it?

God does not leave any of us to sta alone. In every place he has gathered together to be his family, in which h gifts and his forgiveness are receive Do you forgive one another as Chri forgave you? Is your congregation a tru family of God, where every man can fi a home and know that God loves hi without limit?

We are not sufficient for these thing But Christ is sufficient. We do not kno what is coming to us. But we kno who is coming. It is he who meets u every day and who will meet us at th end—Jesus Christ our Lord.

Therefore we say to you: Rejoice i hope.

IN THE NEW TESTAMENT men are leaping and dancing and praising God. All theology is fused into doxology. "Worthy is the Lamb," "Behold what manner of love!" "Thanks be unto God"—these are the key phrases of the New Testament. And that is why the New Testament is the most radiant hymnbook ever written. Men sing when they arrive for their joy is full . . . For the Jew the Old Testament ran to seed in the Talmud: for the Christian it blossomed into the Gospel of the grace of God. —JOHN PATERSON in *The Book That Is Alive* (Scribners)

CATASTROPHES cannot be averted by guns and aeroplanes, but only by the calm and almost sacred power of those who have become mature and benevolent.

—ERNST WIECHERT in *Missa Sine Nomine* (Nevill)

# CIRCUS FOLK ARE DEVOUT

By GEORGE H. STRALEY

**Under the big top people of many races and faiths get along in harmony and often turn to spiritual advisors for help**

THERE WAS ONCE a circus owner who carried a Bible with him and read it every day . . .

There was once a circus aerialist who never went into his daring act without a minute of silent prayer . . .

There was once a circus equestrienne who quietly left the showgrounds with her husband every Sunday morning to attend the nearest church . . .

Perhaps these examples are not typical, and serve to illustrate a point rather than prove one, but they also help to humanize the circus and its people.

NEARLY EVERYBODY loves the circus—and the day it rolls into town is no ordinary day in the life of the community.

Youngsters and grown-ups alike sense a strange new glamor in their midst, and are suddenly aware that the humdrum atmosphere of the neighborhood is magically surcharged with excitement. When the canvas begins to take shape and the pennants are fluttering bravely against the sky, there is a feeling of something exotic in the air that few people can resist.

Maybe the elephants have a great deal to do with it. No doubt they do, for the "ponderous pachyderms" of the billboard posters are fascinating creatures. So too are the sleek horses and their sleeker equestriennes, the menagerie stock, the clowns, the acrobats, the aerialists and the sideshow colony.

Maybe its the music of the circus band, which can stir the pulses like nothing else on earth, or a performance on the high wire, or the thrill of seeing a human being shot out of a cannon's mouth.

Maybe it's just a glimpse of the equestrian director in his high hat, whip grasped firmly in white-gloved hand.

A CIRCUS IS A LOT of things, and most of the things are fascinating—but a lot of the total fascination derives from the mobility of the circus organization. It comes and it goes. It brings with it some of the allurement of far places, and it leaves behind it something nostalgic.

But most of the charm in the mobility of the circus is on the outside. Circus folks themselves are much like other people, and for most of them the constant moving about is a necessary but bothersome routine that seriously interferes with the living of what most of us think of as normal lives. They have their aches and pains and yearnings, like people everywhere, and the jumps between shows are nowhere near as thrilling as they seem to the small boy who is bored with the small town and dreams of the joys of "hitting the road."

You can learn about the way circus people live by just using your eyes and ears around a circus lot. There are books about it, too, and movies that take you behind the scenes in the circus tent and show you what clowns look like without their grease paint, and why the man on the flying trapeze is eating his heart out over the fluctuating affections of the bareback rider in the Number Two ring.

EXCITEMENT AND GLAMOR PROVIDE THRILLS FOR EVERYONE

*Religion plays a big part in the lives of circus people*

BUT YOU DON'T hear much about circus people going to church, or reading the Bible, or discussing religion, even though these are a part of living, too. Somehow, you don't associate such things with the entertainment world, the world of "show business." Most of us would strongly doubt that show people have any concern for them at all. And that is where most of us would be wrong.

Entertainment, of course, is the prime business of the circus, and circus personnel haven't much time for anything else. However, it's a mistake to assume that circus people are indifferent to religion, or to the practice of it.

Bill Ballantine, of the public relations staff of Ringling Brothers and Barnum & Bailey, has pointed out that "circus people, even those who do not participate in a formal religion, practice Christianity in the very best sense of the word, helping one another and living in tolerance of the other fellow's viewpoint and way of life—a true brotherhood of man."

This is particularly true in the Ringling Brothers' organization, where more than thirty different nationalities of every faith, including Mohammedan, live together in peace and harmony.

RINGLING BROTHERS does not employ a chaplain. However, ministers throughout the country serve as spiritual advisors to the circus personnel. When the circus is on the road an employee, be he roustabout or star performer, is never very far from the welcoming threshold of a clergyman who understands his environment and his problems and stands ready to help him.

Off-season, when the big show is in winter quarters at Sarasota, Florida, many a circus person has taken his troubles to Msgr. Charles F. Ellslander, long a friend of the circus.

THE RINGLING CIRCUS always provides time for those who care to attend the church of their faith, and takes pains to inform the personnel of the location of the nearest Protestant and Roman Catholic churches and Jewish synagogues. These locations are prominently posted each week-end in the wardrobe tent and in the cookhouse, where everybody is sure to see them.

WHENEVER THE circus happens to be within reasonable visiting distance of religious shrines and cathedrals, and time permits, the circus folk are polled and if there is sufficient demand a bus is chartered to make the trip.

There have been occasions when the Ringling Brothers' outfit used its main tent—the celebrated "Big Top" itself—for religious services. But this is not customary.

However there have been circuses which used their tents more or less regularly for devotional services. One such was the famed Bertram Mills Circus in England, which allowed church services to be held in its main tent every Sunday, and admitted the general public to share worship with circus personnel.

Since the chief business of a circus is to entertain, the very nature of a circus employee's work, and his itinerant way of life, prevent him from participating fully in church work and religious association. But there is little reason to assume that his spiritual development is being completely neglected.

# Stay in Your Own Back Yard

By RALPH W. LOEW

**But conditions in today's world make it necessary to plan a strategy when the world moves into the back yard with you**

WHEN ONE of the four boys of our family got into a neighborhood quarrel, our parents would say, "You boys come home and stay in your own back yard." Then we would protest that it was the other boy's fault. Usually there was a quick retort, "That's enough, now. It takes two to make a fight."

That ancient adage has been around the horizons of our civilization for many a year. Yet something is wrong with it. We boys knew that. Our parents did, too. We'd stay in our back yard for a while and then the youngsters down the street would come along. You could keep your own boys in the back yard but you couldn't keep the neighborhood out.

IT'S A LONG WAY from that childhood memory to the world of 1954. The most sickening realization of our time is the awareness that you can't insulate yourself from the world. The world has an irritating habit of moving right into your back yard.

That brings us up against that old adage. Wouldn't it be better to recognize that only one can cause a fight; it takes two to keep the peace? One quarrelsome boy can cause a lot of trouble. One

cantankerous person can upset a meeting. One individual insisting on the negative can dampen the ardor of thousands. One sabre-rattling country can jeopardize the best-laid plans of the so-called "great powers."

So staying in your own back yard won't turn the trick. My father learned that and with imagination—and considerable patience—tackled the problem. He nailed down some mattresses on the third floor of the house and organized a little neighborhood club. We wrestled, boxed, pitched horseshoes out in the back alley, went on nature hikes and became involved in all of the activities which can interest growing boys. Since you couldn't keep away from each other you had to learn to live with one another.

THAT'S WHAT we must certainly discover. For our common humanity, our discovery of each other, is upon us. Instinctively we try to hide away from all of these organized activities such as the United Nations, the Community Chest, and all of the co-operative efforts that lay claim upon our talent and resources. Why can't we just stay in our own back yards? Why bother at all?

One good friend plaintively sighed recently, "I wish we Americans could just stay at home and forget about the rest of the world." I'm not sure that it would be nice to do so, but there's no use wondering. It just can't be done. Mao says "Boo" and the china in the State Department cupboard rattles. A leader in a nation makes a speech and diplomats run to cover. We can stay at home and try to forget but ultimately the world will cave in on us.

We who live in the times of constant turmoil, we who confront the insaniti of international madness, we who ha to find our way through the maelstro of the present must plan singly and t gether "to think of our back yards terms of universes, and our universe terms of a back yard."

WHEN AN INDIVIDUAL in a family say "I don't care what happens to the re of you, I'm going to take care of myself then something tragic happens in ou world. When a household says, "W don't care what happens to our neigh bor's children just so long as we care f our own," then something of an eno mous threat clouds our skies. When portion of our world is starved or e slaved, we'd better think about it. W ought to do it out of love. If we're to thoughtless to do that, we ought then t do it out of sheer protection.

For none of us can go it alone. "W are members, one of another," said Pau "We are workers together with God."

Look what that does to your back yard One of the miracles of this world lies i the fact that in our flesh, in our persona situations, we can experience somethin of eternity. Limited, hemmed in, fearfu we can still bring something of heave in our back yards. "Acres of Diamonds," Russell Conwell called them.

This we must keep alive and in circula tion in our world. One neglected sou can cause trouble. One person discrimi nated against can startle us into reality One maddened, rebellious person ca shatter our little securities. None of u can go it alone. It takes two—creative imaginative, co-operative action—to kee the peace. How much of heaven do yo have in your back yard?

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WE BATTLE against new concepts in the mistaken belief that as we defend the old we are saving the world. —ROY L. SMITH

## FIVE MAKE A FAMILY

# NEW THINGS AND OLD

WHEN I HEARD the front screen door bang, I thought the children were home from school. "Out here!" I called. "Come tell me all about it."

"All about what?" laughed Jean Conworth, coming into the kitchen, Joey in her arms.

"Jean! About my best boy friend, of course! Come here, Joey!" I held out my arms to the chubby darling. But he wanted none of me. The months since I had looked after him in the spring might have been decades as far as he was concerned. To him I was a strange woman and from strange women he knew just one refuge. He ducked his head into Jean's collarbone as though he wanted to burrow a passageway.

"Oh, see who it is, Joey!" Jean put her fingers under his chin to make him look at me, but he only clung tighter.

"Never mind. Tell me all about your summer. Dan gives me reports he picks up from Joe, but I want the details. I don't need to ask how you're feeling!"

"MOM! HEY, MOM!" This time there was no mistake about Pete's being home. "Man, have I ever got the homework!" His voice showed his pride even before we could see his face. "I've got to—oh, hello, Mrs. Conworth. I've got to look on the front page of the newspaper and see where stories come from and either copy the names or cut them out. Do you think Dad will let me cut up the front page? When does the paper come? I want to start soon."

"Take it easy, boy! You know the paper comes home with your Dad. Sounds like a lot of fun. Where is Susie? Didn't she come home with you?"

"Oh, she and Donna Matteo went to the post office with Mrs. Matteo to see the signs for letters and parcel post and all those things, and see how many of them they need for the post office they're going to build in their room. Remember when I did that in second grade? They always do those things. The little kids like it."

Jean and I exchanged a look over his head, while Joey came up for air. Apparently he'd decided these people were harmless after all, for he ventured a wide smile at Pete and grabbed the grubby finger he held out.

"Let's have something cool to drink," I suggested. "We can take it out under the tree. If you wash your hands, Pete, you can bring some pretzels."

KAREN AND BARBARA LIGHTMAN appeared as we settled ourselves in the swing. "Food!" cried Karen, after she had introduced Barbara to Jean in a very grown-up way. "Food, Babbie! Just as we get to the end of the trail, we find food!"

"You could do wonders for the movies," observed Pete, "if you went on TV."

"He has a joke book," Karen explained with exaggerated sweetness to Barbara. "Some of the jokes are funny and some are like that."

"Ha, ha." He hooked a number of pretzels over the fingers of his left hand, saluting with his right. "Me for some touch football. The players know when they're touched."

"And now that the younger generation has departed," Karen settled on the grass, tossing her hair out of her eyes, "tell me, when did my ancestors come to this country and have we any interesting old documents to prove it?"

I laughed. "Ever figure up how many you have if you go back a few generations? Some of yours came a long time ago; some more recently. I'll look through the stuff in the desk and see whether we have any data. What's this for?"

"History. We're having American history," Barbara answered. "We're going to find out when our ancestors came and what was going on here and in the rest of the world at that time. We'll study what they left there and what they found here, and whether they found what they were looking for. Sounds like it could be interesting, don't you think?"

WHILE WE'D been talking, Joey had toddled to the edge of the flower bed. Jean leaped to the rescue just before he stuffed a large handful of dirt in his mouth. "Time for me to be going," she laughed, and I was delighted at the easy laughter in her tone. "Better go home and cook this young man a rib roast or a kettle of pigs' feet, if he's going to start eating dirt." She popped a kiss in the fold of his neck that seemed made for that very thing. I could hardly believe she was the tense, hysterical girl I'd looked after in the spring.

Thinking how pleased Claire would be at the change, I told her, "Claire will be sorry not to have seen you. She's down at the church getting ready for the parents' meeting tonight."

"Is that where she is? I stopped there first, and when I didn't find her, I was sure she was off helping someone somewhere. I wish I could do something for you two!"

"Just seeing you look so well and happy is all we want. But don't forget you promised to do the same thing for some other young mother when Joey's big enough to be on his own! If you forget we'll haunt you."

I THOUGHT about her a lot after she left, but I didn't have a chance to tell Claire. Even at church in the evening we were too busy trying to make "new" parents feel at home to do any talking separately.

"Isn't this wonderful!" breathed Eloise Clinefoos, as I stood talking to a friendly couple from the new housing development. "I told Mrs. Ittel we could have more people here if we had just organized it a little better."

"We all wanted to come, I think," said the man, whose name I didn't catch. "We're interested in what our children are learning in Sunday school as well as in public school. And things have changed so much in so many ways since we were children, we'd like to know how we can help our children at home to practice what they learn on Sunday."

"Yes," said Eloise, "that's so true. Oh, there's someone else I must speak to. I'll see you later."

She bustled off and I turned to my companions in embarrassment. She had really been very rude but how could I say that to people I had just met.

They, however, were smiling at a secret of their own. "Some people," the wife remarked, "find themselves always overworked with responsibility. Could you point out Jimmy's teacher to us? We'd like to meet her."

# KNOW THE BIBLE

## A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

**By RALPH D. HEIM**

*Read* PROVERBS 26, 27, 31

THE BIBLE has always ministered to the human spirit with accessions of power for living. Naturally, for the omnipotent Word has been serving men by way of this "transmission line." Yet, can the power of the Word be on the one hand restrained, and on the other hand released, to some degree according to the nature of the biblical language?

The King James Version's language has been called forceful. The Revised Standard Version's will almost surely impress the reader as being more so. The new has greater thrust and impact. It veritably shocks the spirit into impelling realizations and spurs it into action.

Almost any book or chapter will provide an example or more. Proverbs has been chosen for use here with several verses selected from the 26th chapter.

THIS BOOK is one of the major works of Old Testament wisdom literature. The authors who produced Proverbs, Job, and Ecclesiastes were "wise men" who wrote in celebration of wisdom. Their purpose was to move people into conduct that would exemplify a way of life that is not foolish.

Wise men had a vigorous way of speaking. It has what we call (there is no other fitting word) "punch." Colorful with figures of speech, it addressed man, woman, youth, and child directly and sharply on matters of day-by-day living and behavior.

(King James Version)

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

The slothful man saith, There is a lion in the way; a lion is in the streets.

As the door turneth upon its hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

(Revised Standard Version)

Do you see a man who is wise in his own eyes? there is more hope for a fool than for him.

The sluggard says, "There is a lion in the road! There is a lion in the streets!"

As a door turns on its hinges, so does a sluggard on his bed.

The sluggard buries his hand in the dish; it wears him out to bring it back to his mouth.

The sluggard is wiser in his own eyes than seven men who can answer discreetly.

He who meddles in a quarrel not his own is like one who takes a passing dog by the ears. Proverbs 26:12-17

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The KJV, by its outmoded language, was softening the blow of this wisdom literature. The original effect had been toned down until the wise men seemed mellow, if not just wordy.

Now the strong effect has been restored so that Proverbs is powerful again. Notice particularly the vivid verses on the sluggard. They are even a bit humorous as they picture the man almost too lazy to feed himself.

Elsewhere in this passage and in the whole book there are more important, even if less charming, instances of forceful expression. This is especially true for chapters 27 and 31.

# Personal Problem Clinic

## Captive?

QUESTION: Mother, my maiden aunt, and I make up our household. I am now in the late twenties and unmarried. I am interested in love and marriage, and I certainly don't want to become another edition of my Aunt Carrie. But both Aunt Carrie and Mother constantly caution me against marriage and having dates with men.

Most of the time I have given in to them and have had few dates. When I have gone out, I have been lectured the next day—both before going to work and after returning. It hasn't been pleasant. Aunt Carrie lost out in love long ago, and has been bitter toward men ever since. Mother lost after years of married life, and I can't help feeling that it was her own fault.

Every time marriage or romance is mentioned I hear a tirade against men, love, and marriage. These two women seem determined to keep me in their control and to deny me what they have lost. How long must one put up with such a situation?

In many ways Mother and Aunt Carrie have been good to me. In my early days Mother was very tender toward me, and my aunt showed much interest in me. But both are now overprotective or possessive toward me. They seem to feel that they must act as overseers of my life.

REPLY: You seem to have taken the measure of the two women quite well. You are a sort of captive, but you need not remain so if you have any personal initiative. In your desire for romance and marriage you have an honorable objective. Whether you accomplish your purpose will depend largely upon yourself. And don't feel that you must restrict yourself to your present community. Some areas have a surplus of men.

1. Have an all-out discussion of the matter with your mother and aunt. Tell them your conviction and purpose. Ask their good will, but assure them that you intend to handle your own affairs.

2. If there is still a pronounced resistance, inform them that you intend to move out and have your own living place.

3. Don't act impulsively or fall for just any sort of opportunity that comes your way. Indiscreet action could place you in a worse situation than your present one. Try to envision the kind of man, home, and life you most want, but keep in mind that you will have to accept many imperfections along with the good qualities.

4. Direct yourself to places, projects, and doings where a desirable type of men are to be found. Be approachable—go at least half way—but do not be bold. You may be aggressive in a good sense, with a good admixture of diplomacy. Be a pleasant and "sparkling" companion. Keep in mind the other person's enjoyment.

5. Maintain your Christian ideals, and set the pace in a happy manner for enjoyments which accord with your ideals.

## Road strategy

QUESTION: Ole and I do considerable traveling. He is at the wheel most of the time while I handle the maps and give directions. But I make some mistakes and give wrong steers. He gets furious. He is usually calm but when the storm breaks he really speaks his mind. Is there a practical recipe for handling such outbursts?

REPLY: Accurate navigating would serve to avoid these unpleasant occasions. But that may be too much to expect.

Try sharing the driving on your trips. Take the wheel and let Ole do the map work. Almost certainly he will make some mistakes too. Then you may explode and tell him a few things, but always wind up with something humorous and a laugh. He will probably "catch on" real soon, and the whole business of driving, navigating, and "blowing up" will become a good-natured game. Aside from that it may be a good road strategy occasionally to allow a husband or wife the luxury of a growl or two.

—EARL S. RUDISILL

## Upheaval in Christian Missions

**Revolution in Missions.** By Willis Lamott. Macmillan. 228 pages. $3.50.

The title *Revolution in Missions* sounds rather foreboding at a time when our American missionaries in various parts of the world are on the front line so far as anti-American sentiment is concerned. Dr. Lamott is not referring, however, to the kind of revolution that easily comes to mind in these days. A missionary himself for 19 years, then a director of missionary education, and now a professor of Christian Missions, Dr. Lamott writes about the revolution that has taken place in missionary development, planning, and strategy over the past fifty years.

For men and women who believe in their hearts that the church as God's creation is called upon to witness in spite of every obstacle, this book on missions is important. Its thesis is that the age of "foreign" missions has ended, insofar as that adjective is popularly conceived.

Many Christians think of mission enterprises chiefly as stressing the socializing and civilizing effects of the gospel or of ministering physically to human need. Not that such effects or such a ministry are not good, but they do not go far enough. We must now learn to think in terms of the "world mission" of a world church. We have passed through the explorer-teacher-leader phase of missionary endeavor, and the task of planting the church is nearly completed.

The author calls the younger churches "the greatest forward step in the fulfillment of the divine purpose that has taken place since Pentecost." One might, to be sure, gain the impression because of the emphasis that he places on the achievements of the younger churches that they are much stronger than they actually are. Christian forces in the East are as a matter of fact rather unevenly distributed and do not at times give the witness that God would have them give. Nevertheless, the missionary movement has made of the church a worldwide fellowship and has given the church a new conception of its task.

Dr. Lamott's book should cause us to question our own smugness. He says repeatedly, as so many writers on missions do, that we can't seem to rid ourselves of Western "superiority." We know that the younger churches are in a minority position in confronting non-Christian religious systems. Are we not also in a minority position in confronting such secular faiths as scientific humanism, socialism, nationalism, and communism? His plea, set against a thorough background of learning and experience in the missionary enterprise, is that we deepen the spirit of "community," of "togetherness." World Christian fellowship is now an actuality. The transition from "foreign missions" to "world mission" is the order of the new day.

FREDERIC B. IRVIN
*Thiel College*

## Study of Truth

**The Pattern of God's Truth.** By Frank E. Gaebelein. Oxford. 118 pages. $2.50.

This volume, originally the Griffith Thomas Memorial Lectures at Dallas Theological Seminary for 1952, begins with some basic affirmations regarding the nature of truth and then shows implications and applications of truth in the whole area of Christian education.

"All truth is God's truth." "All truth is inherent in God." "God's truth is of universal scope." Truth is integral in nature, and truths, wherever they are discovered, must be integrated into the truth. Truths are known and understood as inherent in the truth. Christ is the truth and all truths must be integrated into Him, if education is to be Christian.

Two deductions are made from this point of view. In the first place, Christian education must be by persons committed to Christ as the "truth"—"No Christian educa-

tion without Christian teachers." Second, the distinction between "religious" and "secular" truth must be abandoned. Thus, truth revealed in the Word of God and known through Christ must be taught in every field of knowledge. Not only does the author claim that this can be done, but points out how it can be done in such difficult fields as mathematics and music.

Moreover, the author insists upon the integration of the truth beyond the classroom in extra-curricular programs, acts of discipline, and in all areas related to the administration of institutions that deserve the name "Christian."

DORUS P. RUDISILL
*Lenoir Rhyne College*

## Missouri Synod Story

**Zion on the Mississippi.** The Settlement of the Saxon Lutherans in Missouri 1839-1841. By Walter O. Forster. Concordia. 606 pages. $3.50.

Those outside the fellowship of "Missouri" can now be as well informed about the beginnings of that body as are its most devoted adherents. Dr. Forster's fresh and forthright story is the knowledgeable retelling of a religiously motivated migration from Dresden and its environs to a New-World utopia. Like other 19th-century utopias, even this Saxon Zion on the Mississippi never became what the spellbinding leader, Pastor Martin Stephan, had hoped it might be. Conversely, it became much more than any of its over 650 partners would have dared to hope.

There was a multitude of mistakes and some fantastic bungling. Finally, even Stephan himself, exalted bishop of a never-never "Stephansburg," was expelled from the group. Thereupon the tightly knit fellowship, of which he had once been regarded as the indispensable head and "last remaining pillar of the true church," was subjected to torments of conscience and a painful searching of souls.

In the process, a new leader emerged in the person of Carl Ferdinand Wilhelm Walther. In place of the riverland utopia in Perry County, the real Zion on the Mississippi began to grow in St. Louis. Despite the change in leadership, and the shift fro episcopacy to congregationalism, and t transition from pietism to orthodoxy, t solidarity of the group is the continuing fa even to this day.

When Carl S. Mundinger's *Government the Missouri Synod* was published in 19 as the first offering of the Concordia H torical Society, the way was opened for t publication of further self-criticism by bo Missourians who had gathered the facts a were done with church-lore. Like Mun inger's work, Forster's is graced with tongue-in-cheek humor and a freque touch of irony.

Was it an altogether impious thought th while reading this book, it occurred to m What a challenge this story might have be to Gilbert and Sullivan? If this is fulso praise for a one-time doctoral dissertatio still heavily laden with erudite footnot then another, more devout thought is order, too.

Nowhere in the history of Lutheranis in America do I know of a more drama expression and collective application of L ther's famed epigram about the Christia He is *simul justus et peccator*—a saint a sinner in the same breath. In these begi nings of "Missouri" we may be entertaine but we are, all of us, also revealed. A that we have a history at all is to the pra of God's mercy. E. THEODORE BACHMA
*Pacific Seminary*

## Directed Preaching

**Solving Life's Problems.** By Hillyer Hawthor Straton. Bethany Press. 160 pages. $2.50.

Dr. Straton's sermons in this book a aimed directly at the personal problems his hearers—fear, sickness, suffering, f giveness, work, death, etc. Presented lively fashion, they show how Jesus fac and conquered similar situations.

**Simple Sermons for Saints and Sinners.** W. Herschel Ford. Zondervan. 152 pages.

A Baptist leader from Texas who believ in straightforward preaching presents a other volume in a series of "simple" sermo Their messages are biblical, evangelist well-illustrated.

## OVERSEAS

### Youth Camps Result from World Council Program

**GERMANY: Bethel-Bielefeld.**—SOME results of the unified religious action sponsored by the World Council of Churches can be seen in West Germany. Here 14 youth work-camps were arranged for by the Youth Department of the WCC. At these camps young people of various nationalities have united to form Christian communities and to do practical work.

Several projects have been undertaken by the camps, such as the construction of a church youth-center, of a kindergarten for refugee families, of a church building, of highways, and the transformation of a barn into apartments for workers. The camps are distributed throughout western Germany but preference of location was given to areas with a predominance of refugees.

ESTABLISHMENT of a Ministry of Family Affairs by Chancellor Konrad Adenauer is causing much discussion in West Germany. Those who disapprove of the newly formed agency contest the right of the Bonn government to create it. They also fear that the Ministry will cause "family politics" to be fostered by the government.

Two prominent churchmen were named to the agency—Dr. Wurmeling, Minister of Family Affairs, is a Roman Catholic, and Dr. Osterloh, renowned theologian who was formerly an official of the Evangelical Church in Hannover.

At a meeting of Evangelical teachers and pastors, Dr. Osterloh said that the Ministry of Family Affairs does not want to "nationalize" the family but was formed to assume the duties formerly performed by various government agencies. At present the Ministry is concerned with questions of taxes, housing, family laws, and help for large families.

As to the often-discussed subject of church marriage ceremonies, Dr. Osterloh said, "The legal wedding in the registrar's office should by all means remain obligatory and precede, as it always did, the wedding by the church." This statement signifies the Ministry's refusal to acknowledge a Roman Catholic recommendation that the Catholic wedding be a valid substitute for the legal wedding.

EVANGELICAL CHURCHES in Germany are no longer merely receiving relief funds. The 1953 report of the EKID Charity Service stated that foreign gifts sent to Germany were triple the amount of last year's total. But in the same year German churches became "giving churches" by donating funds to emergency relief programs in Palestine and Greece. The Charity Service reports that its most important task is aiding Soviet zone parishes which are still in great distress.

AND SO FORTH—The fate of several thousand prisoners-of-war in Russian camps remains the principal concern of German people. Leading churchmen and several women's groups have joined forces to demand return of the prisoners. Interned people are the subject of prayers during Sunday services . . . Bishop Haug of Wittenberg appealed to authorities to restore "the quietness of Sundays." He asked for prohibition of exhibitions, sports events, dances on Sundays and church festivals.

Police in Westphalia have been forbidden to use "supernatural" methods in their inquiries. Clairvoyants, fortune-tellers and other fakirs are banned. Complaints had been received that some police officials were using these pseudo-scientific methods in getting "evidence."

Pastors and church members of Eschborn (near Frankfurt) raised a protest against the planned construction of a heathen Bahai temple . . . A new profession—the village-helper—was introduced in Wurttemberg. Young women are being trained for social work in the community . . . In Westfalen, young workers formed an organization that will unite with the "Evangelical Workers Movement," an association that was re-established recently after being disbanded by the Nazis.

—FOCKO LUPSEN

WISCONSIN

# Wisconsin Baseball Fans Turn Out to Cheer Milwaukee Braves' Three Lutheran Players

By CHARLES E. PULS

More than 43,000 fans attended "Lutheran Night" at the Milwaukee County Stadium "Home of the Braves," on Aug. 18. Among them were 10,000 Lutherans who had come to pay tribute to three Lutheran boys on the Milwaukee team—outfielder Andy Pafko, pitchers Bob Buhl and Jim Wilson. Gifts were presented not only to the Lutherans, but to everybody in the line-up from the manager down to the batboy. Funds for the gifts were derived from a 30-cent extra charge on the price of the tickets. Even the umpires received gifts—portable radios! The Rev. A. E. Syverud, stewardship director of the Lutheran Welfare Society of Wisconsin, was chief promoter of the event.

Wisconsin pastors are on the go during September attending conferences, workshops and conventions. The state Luther League convention started it off, meeting Aug. 31 to Sept. 2 at St. Timothy, Menasha, with the theme "God's Blueprint for Me."

Beginning Sept. 16 a two-day conference for church school teachers will be held at St. James, Marinette. The Wisconsin Conference meets at Trinity, Kenosha, Sept. 20-21 with the Rev. Clifton M. Weihe of the Board of Social Missions as the key speaker for the evangelism program to be held in Milwaukee in January 1955. Mrs. Viola Scott, former missionary to British Guiana, has been invited as a guest speaker.

Among the pastors—Pastor William B. Downey, Fox Point, Milwaukee, has been promoted to the rank of major in the Air Force Chaplain Corps. He was chaplain of the group that dropped the first atomic bomb . . . The Rev. David E. Archie, Waterloo, graduate of Northwestern Seminary last spring, was ordained Aug. 1 by Pres. A. G. Streich of the Wisconsin Conference. Pastor Archie has begun work in a suburb of Minneapolis . . . The Rev. William Dion, Muskego, has accepted a call to Hope Church, Minneapolis, and begins work Sept. 12 . . . Miss Joanne Hirz, Midland graduate of 1954, has been added to the staff at Luther Memorial, Madison.

A third field missionary has been authorized by the executive committee of the synod with work to be started in Milwaukee this fall. At present the Rev. D. L. Shelhart is developing a mission in LaCrosse and the Rev. Merle Francke, formerly of the Virgin Islands, is in Minneapolis.

Back in Wisconsin for a brief visit prior to his return to Jerusalem where he heads the work of the Lutheran World Federation Dr. Edwin Moll said in a newspaper interview, "Americans don't know the truth about the Arab-Jewish conflict because the truth is not brought to them. The Arabs think they have been treated unjustly by the UN and the U.S. They see on their lands refugee Jews from Europe, Africa, and the Far East while close to 900,000 Arabs were forced from their homelands of 1,400 years. They were not compensated in any way for their loss of lands, homes or means of livelihood."

The former Wisconsin pastor will be back in the Near East by next Easter.

Whether Milwaukee Lutherans can collect four boxcars of clothing for Lutheran World Relief will be determined in an all-city effort Oct. 3 . . . Close to fifty assurances for immigrant families to come to America have been gotten through the Wisconsin Welfare Society. Wisconsin Lutherans expect this number to quadruple before October.

When Miss Lottie Wichmann celebrated 50 years of service in the Sunday school of Peace Church, Belmont, Wis., she was honored at a recognition service. Since 1924 she has been superintendent of the school. Pastor Victor Hackbarth made the presentation of a gold watch, one of several gifts she received at the service.

"If Loyalty Sunday clicks this year throughout synod as it did last year among those churches using it, our problem will be where to get trucks to haul the money to Treasurer Walter O. Helwig of Milwaukee." That's the spirit right now of Stewardship Secretary G. B. McCreary who points out that 50 per cent increases for benevolence resulted from use of the program a year ago. Material for the 1954 Loyalty Sunday program was prepared by the Rev. C. H. Zeidler, former pastor at Appleton and now president of the Central States Synod.

At the end of July general benevolences were 22.1 per cent ahead of 1953, and total benevolences ahead by 17.2 per cent. Lutheran World Action, during this same period, was $4,754 behind.

That every Sunday school in the synod may have visual material with which to present the program of the church, the stewardship committee has prepared a 45-frame Kodachrome filmstrip, to be ready for October. Lee Mero of the Augsburg Publishing House is the artist; idea man is Lutheran reporter Dr. P. L. Wetzler of Minneapolis.

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**ILLINOIS**

# Festival of Faith Jams 125,000 Into Soldier Field

By JOHN E. COOPERRIDER

Chicago—More than 125,000 persons crowded into and around Soldier Field the night of Aug. 15 for the Festival of Faith with which Chicagoland churches welcomed the Second Assembly of the World Council of Churches.

A hush went over the vast oval when, 20 minutes before the service was to begin, the seated throng was told to "move over a little and make room for the 30,000 people waiting outside the gates to get in."

Later the lights were dimmed, and 16 colorfully robed trumpeters sounded the invocation from high up among the columns at the four corners of the arena. A 20-minute procession of delegates and dignitaries followed from the south end of the field, many colorfully arrayed in ecclesiastical attire, as the congregation sang, "All Hail the Power of Jesus' Name."

Following this, a symbolic presentation of Creation, Redemption, and the Consummation was given, accompanied by appropriate scripture readings, choirs, speech choirs, trumpeters, and with the Chicago Symphony Orchestra giving a musical interpretation.

It took this reporter one hour after the service to get out of the parking lot, and at that time thousands of automobiles were still trying to leave.

City-wide attention was then turned to Evanston as the work of the Assembly itself

**ILLINOIS . . .**

began. Twenty-six plenary sessions were held at McGaw Hall on the Northwestern University during the next two weeks, besides many smaller group and committee meetings.

The usually quiet suburb of Evanston was a beehive of activity, with stores remaining open far into the night after sessions, colorfully dressed visitors from Africa and the Orient parading the streets, and thousands of other visitors more than doubling the resident population of approximately 75,000.

Chicago newspapers gave wide coverage to the Assembly, and the Chicago *Sun-Times* ran a series of articles while the Assembly was in session interpreting its activities to the public. Dr. Joseph Sittler, professor of Systematic Theology at the Chicago Lutheran Seminary, and a ULCA delegate, authored these articles.

Dr. Edwin Moll, head of the Near East Branch of the Lutheran World Federation, was to speak to county and area leaders of the 1954 All-Lutheran Food Appeal in Decatur, Sept. 14. The 75 leaders were then to be guided on a tour of the Staley Manufacturing Company which processes the corn gathered.

Nearly 140,000 pounds of clothing were sorted and baled at the new Lutheran Overseas Relief Center in Chicago as a result of the annual Spring Clothing Appeal. In all, 525 bales of women's clothing, 388 bales of men's clothing, 286 bales of children's clothing, and 22 bales of bedding were sent out through the Great Lakes waterway for overseas relief. In addition 364 bags of shoes were sent.

Sixty-three pastors registered for the Chicago Seminary's summer Graduate School, July 5-Aug. 13. Dr. Samuel Moffett, former missionary to China, spoke at the Summer Convocation, Aug. 11, at which five S.T.M., one M.A. and one S.T.D. degrees were awarded. Pastor Berthold F. Korte of Zion Church, Bellwood, received the doctorate.

Pastor Louis H. Valbracht of Edgebrook Church, Chicago, spoke at the seminary's opening day service, Sept. 7. An enrollmen of 100 undergraduates was expected.

The Rev. Ray O. Zumstein, director o the Central Conference Camp at Lak Bloomington, reported an enrollment of 12 young people and staff members this yea the largest enrollment in the camp's history

**NEBRASKA**

## Vandals Overturn Pews, Damage Two Churches

By PAUL WIEGMAN

Vandalism at two churches in the Oak land, Nebr., area is being investigated b authorities who are at a loss to find a moti for the acts.

Considerable damage was done to th Oakland Lutheran Church, where Studen Pastor Clifford Anderson found chair thrown around, paper strewn about, an shingles damaged in the belfry. Even greate damage was done to Salem Covenan Church, where all the pews were ripped fro the floor and overturned, an American fla torn down, the pulpit knocked over, an light bulbs broken. Two Bibles were foun burned on the basement floor of the Cove nant Church.

Miss Neva White of West Point, junio student at Midland College, Fremont, is on of two ULCA young people named to rep resent the ULCA at the General Assembl of the National Council of Churches o Christ in the U.S.A., Nov. 28-Dec. 3, a Boston. A popular student in campus an sorority activities, Miss White has held loca and national offices in the Luther League

Salem Church's Sunday morning attend ance at Fremont averaged 516 for June an July, an increase of 103 per Sunday ove the same months in 1953. Holding thre services rather than two during these month has played an important part in the increase it was decided.

The question that now faces Pastor Fred rick Boldt is whether or not three service

(*Continued on page 40*)

HOW

ONE

# MISSION GREW

At the convention of the Iowa Synod in May 1954 the Rev. Harold B. Rygg was ordained and sent to the Urbandale area of suburban Des Moines as mission developer. In upper picture, the Rev. Emerson Miller (left) and Dr. F. Eppling Reinartz congratulate Pastor Rygg upon his ordination.

ULCA pastors in Des Moines assured the new mission developer of their wholehearted support as he started his new work in early June. In the second picture Dr. F. J. Weertz, Synod President Alfred J. Beil, Pastor Rygg, the Rev. Henry Opperman, and the Rev. A. M. Simonsen confer.

On July 7, Mission Developer Rygg called a midweek meeting of interested Lutherans in Urbandale to plan the first Sunday service. Forty-seven attended.

The first Sunday service was held in the Legion Hall at Urbandale (bottom picture) on July 18, just two months after Pastor Rygg's ordination. Seventy-six attended.

**NEBRASKA . . .**

(*Continued from page 38*)

should be held each Sunday the year round. Consideration is also being given to the idea of beginning the present 9:30 service at 9:15.

Salem's weekday church school will meet on Wednesday afternoons immediately after school beginning Sept. 15. Transportation will be provided for those who need it.

At least 100 volunteers from Salem Church will serve as workers in a city-wide religious census this month under the direction of the Fremont Ministerial Association.

THE GOLDEN JUBILEE anniversary of St. Luke's Church, Omaha, begins in October. There is to be a solid year of activities, with specific programs each month. The Sunday school will start the 50th year celebration.

In spite of hot weather, church attendance for July was the best on record. Average attendance was 250. From the treasurer came the statement that St. Luke's lacks $600 of having its apportionment paid in full to date.

IMMANUEL CHURCH, Snyder, is planning an all-day program Sept. 19 on the occasion of its 55th anniversary. The Rev. A. W. Young, superintendent of Tabitha Home, Lincoln, and secretary of the new Synod of the Central States, will be the principal speaker. Pastor R. R. Pfeiffer will direct the program. During the summer the church building was raised and a full basement completed. A new furnace and kitchen will be installed this fall.

ST. PAUL'S CHURCH, Grand Island, continued drive-in services through August and into September. Cars from 12 states have been noticed at the services. The average number of persons per car is 2.5.

THE REV. CLEMENTS H. ZEIDLER, his wife and their four children will move from his first parish, Trinity Church, Appleton, Wis., to Fremont where he will officially take up his presidency of the Synod of the Central States Sept. 1. Synodical headquarters will be in Omaha.

MIDLAND ASSEMBLY and the Nebraska synodical Women's Missionary Society convention meeting at Midland College, Fremont, Aug. 8 to 15, re-elected all officers. They will serve until the new setup of missionary societies is completed in the new Synod of the Central States. The Rev. J. H. Messer, Falls City, is president of the Assembly, and Mrs. M. B. Simon, Allen, is president of the missionary society.

**NEW JERSEY**

## ULCA, Missouri Synod Join in Refugee Relief

By RALPH I. SHOCKEY

FULL CO-OPERATION of all National Lutheran Council and Lutheran Church—Missouri Synod congregations is assured as the Lutheran Refugee Relief Service begins operating in New Jersey. The service, directed by the Lutheran Welfare Association of New Jersey, will be headed by Oscar Schonard.

The first state Lutheran Refugee Committee was organized in Trinity Church, Jersey City, a few months ago. The committee is one of 12 organized to use paid workers and volunteers to implement the program of the Refugee Relief Act of 1953.

The committee includes the Revs. Peter Elsted (Jersey City), chairman; Carlo Peterson (Newark), secretary; Dr. Clarence Krumbholz (Dunellen), Carl Futchs (Jersey City), Walter Forker (Bridgeton), Frederick Fairclough (Trenton), and Herbert Gallman (Jersey City).

OUR SAVIOUR CHURCH, Haddonfield, will begin its nursery school, Sept. 20. Sister Bessie E. Engstrom is supervising the religious education program.

THE FIFTY-NINTH annual convention of the Luther League of New Jersey will be held at Drew University, Madison, Sept. 4-6. Inspirational addresses will be given on "The Nearness of God" by Dr. H. T. Lehmann, editor of the ULCA Board of Publication.

DEDICATION service for the new St. Mark's parsonage in Hackensack is scheduled for Sept. 13 with Dr. Edwin H. Knudten, synodical president, participating.

INSTITUTING two morning services at St.

**Local Planning Committee for the Brotherhood Convention**

# ULCA BROTHERHOOD WILL CONVENE AT ATLANTA

MORE THAN 300 DELEGATES from all parts of the United States and Canada are expected to attend the 19th biennial convention of the Brotherhood of the United Lutheran Church at Atlanta, Ga., Sept. 23-26. Congregations and brotherhoods of Georgia and Alabama will be hosts to the gathering. Meetings will be held in Redeemer Church, Dr. J. R. Brokhoff, pastor.

Theme of the convention will be "Soldiers of Christ Arise." Dr. Walter B. Freed, pastor of Luther Place Memorial Church, Washington, D. C., will be convention chaplain. Brotherhood President Merwyn C. Fuss of Taneytown, Md., will preside at the business sessions.

WORKSHOPS ON PHASES of brotherhood and church work are included in the program, along with the traditional banquet and an opportunity for delegates to attend the Georgia Tech-Florida football game. Featured at sessions will be a 40-voice male chorus directed by Pastor Charles Anders of Atlanta.

Speakers will include Dr. Raymond D. Wood, Savannah, Ga.; Georgia Governor Herman Talmadge; Atlanta Mayor W. B. Hartsfield; Dr. Wynne C. Boliek, ULCA representative and pastor of Trinity Church, Greenville, S. C.; Dr. A. E. Iverson, Protestant Scouting Committee director; Val Peterson, national Civilian Defense director; and Dr. C. E. Fritz, president of the Georgia-Alabama Synod.

Members of the local planning committee are Chairman David Blomstrom, Vice Chairman J. H. Oetgen, Secretary C. R. Kraus, Treasurer W. C. Doucher, Pastor Paul J. Renz, Pastor Donald R. Poole, H. H. Steadman, L. C. Doss, R. E. Harkrider, W. B. Jones, and E. G. Baumer.

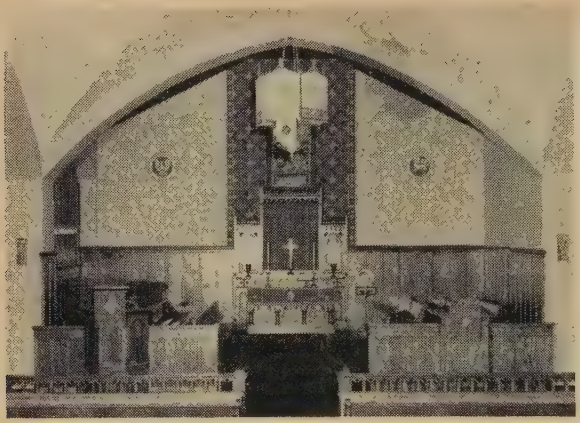
**NEW JERSEY . . .**

John's Church, Williamstown, has increased the attendance by 160 per cent over last year, the Rev. Robert Oswald reports.

DR. PAUL T. WARFIELD, pastor of St. Mark's Church, Trenton, will participate in the York, Pa., Preaching Mission to be held Nov. 14-19.

CALVARY CHURCH, Hillside, recently burned its 30-year mortgage with ceremonies conducted by Dr. Edwin H. Knudten, synodical president; Mrs. Robert Walker, charter member; and the Rev. C. Morgan Wagner, pastor.

RENOVATION of both the interior and exterior of Grace Church, Trenton, will be celebrated at a special service Oct. 3. Dr. Edwin H. Knudten will be present.



A new chancel was install and extensive renovations ma throughout the 70-year-o building of St. Luke's Chur Rockwood, Pa. A week-lo rededication program w highlighted by an anniversa sermon by Dr. Dwight F. P man, Central Pa. Synod pre dent. The Rev. Hillis G. Berk is pastor of the congregatio

**NEW JERSEY . . .**

SOUTHERN CONFERENCE will meet in historic Emanuel Church, Friesburg, Sept. 23, at 10 A.M.

SEASHORE resort churches have noted greatly increased attendance this summer. Holy Spirit Church, Villas, reports a 50 per cent increase; Saviour Church, Stone Harbor, had its best season in many years; Trinity Church, Beach Haven Crest, announces a substantial increase over last year. At St. John's Church, Ocean City, where as many as 600 turned out for Sunday services, Pastor Frank Adler credited the recent installation of an air-conditioning system for the sharp rise in attendance.

**OHIO**

## Church Construction Headlines Synod News

By E. RUDOLPH WALBORN

COLUMBUS—The oldest Hungarian Lutheran congregation in America, First Hungarian Church, Cleveland, established 1906, plans to dedicate its new educational unit Oct. 3. Pastor Andor M. Leffler reports construction proceeding rapidly on the $100,000 building. The cornerstone was laid Aug. 8.

Name of the new unit is "Kossuth Center," after the noted Hungarian liberator, Louis Kossuth, a lifelong Lutheran and a student and admirer of the American way of life. The congregation also, said D Leffler, "wishes to protest against the eff of the present Communist government Hungary to transform the figure of this gre democrat and churchman to their ov liking."

The educational unit will be of light bri to harmonize with the church building, a will provide rooms for Sunday school a weekday activities and living quarters f the assistant pastor and sexton. The co gregation has met $70,000 of the cost.

A CHURCH BUILDING which will doub the capacity of the present frame buildi built 28 years ago, is being constructed Messiah Church, Toledo, following groun breaking by Pastor William E. Cox on Ju 22. The two-floor building of contempora design features a triangle transept, 13 clas rooms, fellowship hall with stage, kitche pastor's study, and choir room. The buildi will be financed with $105,000 in cash a pledges, plus aid from the Board of Ame can Missions.

FIRST BUILDING PROGRAM of Trini Church, Akron, since its dedication in 19 will be completed with dedication of t new educational unit this fall. Cost of t furnished building will be $325,000.

In May 1952 Pastors Fred C. Wiegm and Theodore A. Youngquist launched building fund drive which totaled $270,0 with last pledges payable in 1955. Grou for the unit was broken last fall. The buil

ing program also included some remodeling of the present structure.

In addition to educational facilities, the three-floor brick building included a basement activity room with fireplace, and with kitchenette and organization rooms adjoining. Sunday school departments have a large assembly room with separate classrooms. A public-speaking system can be used by the entire school.

ST. JOHN'S CHURCH, Uniontown, is constructing a fireproof addition which will double Sunday school capacity. Accordion doors between church and assembly rooms will add more than 150 seatings for church services. The $60,000 cost has been underwritten by cash and pledges.

Brotherhood of St. John's Church, Covington, Pastor Alton N. Allbeck, saw a need beyond repair of their own church property. They purchased material and made four redwood awnings for a nearby rest home.

Emmanuel Church, Hartville, of the Uniontown parish, purchased the lot and house adjacent to its building. The property will be used for parking during services.

**PENNSYLVANIA**

## Central Penn to Hold Stewardship Workshops

By VIGGO SWENSEN

HARRISBURG—Nineteen stewardship workshops will be held throughout Central Pennsylvania Synod, starting Sept. 13 at Christ Church, Casebeer, and ending Oct. 29 in Trinity Church, Ephrata.

Purpose of the workshops, whose theme will be "Expansion of Our Church at Home," is to acquaint pastors, councilmen, and lay leaders with the work of Home Missions and enlist their support. The workshop meetings will start with a dinner at 6:30, followed by sessions at which Dr. Martin L. Tozer, superintendent of synodical Home Missions and Rural Church Work, will lead panel discussions.

FOLLOWING authorization by synod, the executive board recently purchased a residence for the secretary at Third and Wisconisca Streets, a block north of synodical headquarters. After the present occupants move in October and alterations are completed, Synodical Secretary George H. Berkheimer and his family will move in from their apartment in the Church House. This arrangement is dictated by the need for more office space and facilities for the expanding work in Central Pennsylvania Synod. Designed originally as offices for the president and the secretary of synod with living quarters for the latter, the Church House now also houses the assistant to the president and the Home Missions superintendent. In addition, the secretary of Inner Missions and the consulting supervisor for casework services are expected to locate there as soon as space permits.

AFTER more than four years as assistant to the president of synod, the Rev. George E. Whetstone was elected secretary of Inner Missions by the executive board at a recent meeting. Miss Eleanore Bender, formerly Child Welfare Director at the Tressler Lutheran Home, Loysville, was named consulting supervisor for casework services.

A SECOND station wagon called "Pennsylvania Harvester," used in the churches' cooperative ministry to migrant workers, will be dedicated Sept. 12 at headquarters of the Pennsylvania Council of Churches, Harrisburg. M. C. Stewart, chairman of the Migrant Committee, presented the keys for the new mobile unit to the Rev. Donald W. Schlicter, supervisor.

The "Harvester," equipped with portable altar, organ, and recreational and visual aids materials, is used by the supervisor in a program of worship, Christian education, recreation, counseling and first aid. Emphasis is being given to literacy work, especially among Puerto Ricans, where the Laubach method is used in teaching workers to read and write English and Spanish. The eleven chaplains assisting in Pennsylvania's spiritual ministry to Puerto Rican and southern migrant workers include seminarians as well as ordained ministers. During the 1954 season the state council has begun work in three additional areas—Chester, Erie and Sunbury.



PACIFIC LUTHERAN THEOLOGICAL SEMINARY

## PEOPLE

COLONEL J. H. AUGUST BORLEIS accepted the flower lei as a gesture of welcome to Hawaii, when he arrived on his new assignment as chaplain for the U.S. Army, Pacific.

Chaplain Borleis was ordained in 1928 by the Maryland Synod and served the Goldsboro-Mt. Zion Parish, York County, Pa., for three years before entering the Army. His most recent duty was Post Chaplain at Camp Carson, Colo.

Chaplain Borleis

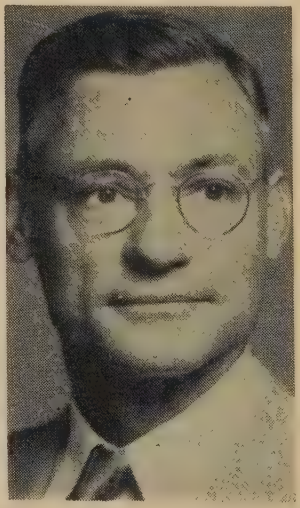
DR. GEORGE F. HALL, professor at Gustavus Adolphus College, St. Peter, Minn., has been named executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. He will take office Oct. 15, succeeding Dr. Fredrik A. Schiotz, newly elected president of the Evangelical Lutheran Church. CYCOM is the agency supported by Lutheran World Action which

Dr. Hall

assists and co-ordinates world Lutheran missions.

Dr. Hall was ordained by the Augustana Church, served at Bethany and Upsala colleges. He has been at Gustavus Adolphus since 1938.

CANDIDATE for "busiest man in Texas" is Dr. C. C. Albers, lay leader at First



Dr. Albers

English Church, Austin. H contributions to church l include membership on t ULCA Board of Educatio a period as president of t Texas Synod Brotherho and service on various co mittees. At First Church teaches Sunday school, sin in the choir, serves on t church council. He's a p fessor at the Univ. of Tex

Pastor Daubenspeck

RETIREMENT AS ARM chaplain means a new a venture for Lt. Col. Way M. Daubenspeck on t "front lines" of the churc He has been appointed ser ice pastor in Yokosuk Japan.

Ordained in 1930 by t Central Pennsylvania Syno he served the Oshkos Lewellen parish in Nebras before entering the cha laincy five years later. Mi tary duty has taken him many parts of the world.

ROCKY MOUNTAIN

# Trojan Ranch Camp Has Largest Attendance

By OLIVER F. WEAVER

ONE HUNDRED SEVENTY-FIVE young people from 17 churches of Rocky Mountain Synod gave the synodical youth camp its largest attendance of any season last month.

The camp, situated at Trojan Ranch high in the Rockies near Boulder, Colo., also drew a banner number of visitors during its week of operation, Aug. 23-29.

The Rev. Burnell Peterson, camp director, headed a staff which included Dr. Edna Bugdanowitz, registrar; the Rev. Leland Soker, chaplain; and Pastors Charles L. Strubel, Newell Mendenhall, Dale L. Knudsen, Robert E. Grefe, Ted F. Moehring and Raymond Bartels, instructors. The Rev. Leslie Conrad represented the Luther League of America and the Rev. Carl Futchs presented activities of the Board of Social Missions.

ELECTION of officers of the synodical Luther League resulted in the naming of Bunny Kohlhaas as president; Thomas Wold, vice president; Karen Jorgenson, secretary; and Richard Daugs, treasurer. The Rev. Leland Soker is pastoral advisor.

FLOWERS from Buddhists, Roman Catholics, Jews and Protestants graced the dedication service for the new parish building of Zion Church, Trinidad, Colo., Aug. 22. Synod President John F. Futchs gave the sermon. Pastor is the Rev. Raymond Bartels. The program included music, a dinner, historical sketches and greetings. The building is 60 by 37 feet, with the first floor being used as the parsonage and the second floor for parish purposes.

"A CHURCH FOR THE TIMES" is the theme of the 70th anniversary of St. Paul's Church, Denver, Dr. Elmer W. Harner pastor. Dr. N. J. Gould Wickey, of the ULC Board of Education, will give the address Oct. 26.

NOT "across the Rio Grande," but in the Lower Valley area just southeast of El Paso, Tex., the Rev. Dale W. Hultgren, 1954 graduate of Chicago Seminary, began develop-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## CANADIAN SERVICE ON TV

The 11 A.M. service at St. Peter's Church, Ottawa, Canada, on Sunday, Sept. 26, will be televised over the facilities of the Canadian Broadcasting Company. It will be the first church service to be televised in Ottawa and the first Lutheran service ever telecast in Canada. Pastor Arthur F. Conrad will conduct the service. Television arrangements are being made by the CBC's National Religious Advisory Council.

**ROCKY MOUNTAIN . . .**

ment of a congregation this summer. By the end of July, 80 adults were enrolled and children. First service was held Aug. 15.

HOLY CROSS CHURCH, Wheatridge (Denver), the Rev. Charles L. Strubel pastor, has doubled its communing members and its Sunday school attendance.

FIRST pastors' retreat of Rocky Mountain Synod is scheduled for Sept. 21, 22, 23 at La Foret Conference Grounds, near Colorado Springs. Dr. H. Grady Davis, of Chicago Seminary, will be the chief speaker on the theme, "Strengthening the Spiritual Life." All pastors are invited to attend a meeting of the executive committee of synod, in First Church, preceding the retreat.

ST. PAUL'S CHURCH, El Paso, paid $8,000 on its church debt, installed a system of floodlights to illumine the building's exterior and added a grand piano to its equipment. Dr. and Mrs. William F. Buch were honored at a special reception for their ten years of pastoral service.

ST. PAUL'S CHURCH, Albuquerque, in the "last lap" effort raised $10,000 additional for its new building, tore down the old parsonage for space for the new project.

DURING vacation of Pastor and Mrs. Charles A. Davis of Gloria Dei Church, Denver, the pulpit was supplied by the Rev. W. Gilbert Wise, secretary of Lutheran Welfare in Colorado.

GOOD SHEPHERD CHURCH, Denver, the Rev. Newell Mendenhall pastor, has increased its attendance 40 per cent since starting its second service.

At the halfway point congregations of synod have contributed 62 per cent of synod's budget for the year. A recent report of ULCA Stewardship Office indicates Rocky Mountain Synod led all the rest in percentage of quota contributed.

DAILY vacation Bible schools had their highest enrollment in history. Leading, in proportion to membership, was St. Timothy's Church, Albuquerque, with an average daily attendance of 198, the enrollment being 238. An educational unit containing 5,000 square feet was to be dedicated Sept. 12 with New Mexico pastors participating and Dr. E. Bryan Keisler, president of Central Seminary, and Synod President Futchs preaching. Pastor is the Rev. Robert E. Grefe.

TRINITY CHURCH, Boulder, has called the Rev. John B. Rupley, Jr., of North Platte, Nebr., to succeed the Rev. William S. Avery, who goes to Suomi College, Hancock, Mich., as professor of English and Bible.

MESSIAH CHURCH, Denver, celebrating its 40th anniversary this year, set off its festivities Aug. 8 with the return of Pastor L. C. Burns to give the sermon. A group of some 50 oldtimers were called to the chancel where Dr. Burns had them renew their confirmation vows.

### Somebody Bad Stole the Steeple Bell

Police were called to San Francisco's Immaculate Conception Roman Catholic Church when parish priests discovered that the electrically-operated steeple bells were missing. They called off their search for the culprit two days later when they learned that some parishioners had sent the bells out for repairs, but had failed to mention it to the priests.

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## DECEASED

### Rev. Karl W. Sterzer

The Rev. Karl William Sterzer, 74, retir pastor of the Western Canada Synod, d July 14 in Regina, Saskatchewan.

Born in Vaihingen, Germany, in 1880, graduated from the Mission School at Bas Switzerland, and was ordained in 1905. P ishes he served were Campbell, Nebr., a Luseland and Neudorf, Saskachewan.

Surviving are five children: Mrs. Ma Brown, Chicago, Ill.; the Rev. Karl Creston, B. C.; Mrs. Hildegarde Quere gesser, Langenburg, Sask.; Adelheid, Regi Sask.; and Mrs. Hedwig Doering, Ogelbe New Guinea.

Funeral services were held in St. Pa Church, Regina, with Pastors H. Dahle a E. J. Treusch officiating, and at Zion Churc Neudorf, with Dr. C. Kleiner, Pastors Goos and O. E. Goos officiating. Burial w in Zion Cemetery, Neudorf.

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### Mrs. Meta Broyer

Mrs. Meta Augusta Broyer, wife of Dr. John R. Broyer, pastor emeritus of First United Church, San Francisco, died July 17 aged 78.

Mrs. Broyer served with her husband in parishes in the East and Midwest and later in founding St. Paul's Church in Seattle. A 30-year pastorate followed at San Francisco.

Surviving in addition to Dr. Broyer are two sons, Nathaniel O. of San Francisco and Theodore C. of Berkeley.

Funeral service at First United Church was conducted by the Rev. Kenneth E. Hartzheim. Interment was in Olivet Memorial Park.

## —Changes of Pastorate—

MARYLAND

BARINGER, PHILIP S. From Trinity (West) Church, Baltimore. Retirement. 1109 N. Cayuga St., Ithaca, N. Y.

NEW JERSEY

LAUFFENBURGER, RAYMOND C. From First Church, Vandergrift, Pa. To Holy Trinity Church, Audubon, 27 Yale Rd.

NEW YORK

BLANK, J. SAHNER. From Redeemer Church, Buffalo. Retirement.

CHRIST, JOHN ERNEST, JR. To Bethany Church, Bronx. 1540 Unionport Rd.

HORN, ALBERT. From Inner Mission Society, Baltimore, Md. To Inner Mission Society, Rochester.

IVERSEN, IVAR O. From St. John's Church, Gardenville. To Redeemer Church, Yonkers.

STICHT, HAROLD. Resigned, Good Shepherd Church, Rochester.

OHIO

ROOT, JOHN A. From Christ Church, Carey. To Holy Trinity Church, Toledo, associate pastor.

TATE, DAVID F. To Doylestown-Marshallville parish. Box 228, Doylestown.


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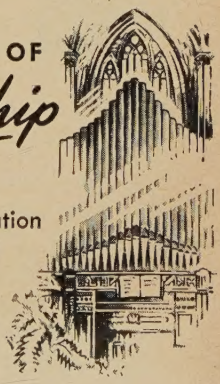

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# IN CONCLUSION . . . . . .

WHEN WE GET to Toronto for the United Lutheran Church convention next month, THE LUTHERAN staff will be aware that several hundred thousand people depend on this paper to give them prompt and full information about the sessions. We welcome this assignment.

The problem was different at Evanston last month. Newspapers were carrying a torrent of information about the World Council. A weekly magazine can't compete with a daily paper on spot news. There didn't seem much point in duplicating in THE LUTHERAN the information available more promptly elsewhere. We published only brief reports of things that might be especially interesting to readers of this magazine.

Our Evanston reports, beginning next week, will attempt to summarize and interpret the huge volume of words and deeds in that 17-day session. It took me four hours last night to read through my notes on one subject discussed at Evanston. By the time I get that condensed to 1,500 words, the life may all be cooked out of it. Or perhaps by the time you get my reports, you may have forgotten that there is a place named Evanston.

BUT I PLAN to be persistent. The Evanston affair was truly important. It was daring to select as the central theme a question on which 163 churches of all continents have such different ideas. But that was a good thing. The main point is that there should be conversation among the churches. The conversation should be on the most painfully difficult subjects, bringing out the sharpest divergence. It is only out of long-continued conversation that any kind of unity may emerge.

For centuries the churches have lived lonesomely, in silent isolation from one another. A few, like the Greek Orthodo and the Lutheran Church—Missou Synod, have felt they alone had answe to everything. But the Orthodox are the conversation now, and eventually Mi souri will be too. Each church has muc to learn from the others. The Word God is too tremendous to be monopolize by any church.

I myself was perplexed at Evansto not by the things that were said but b things that were not said. Why did thes wise theologians leave out things I thoug they should say? It may take me a lon time to figure it out—much longer tha it will take for my reports to be publishe and forgotten. I suspect that there wi be continued thinking of this sort in man corners throughout the world. Out of may come some understanding.

It isn't necessary that all churche should be merged. That's a mere politica advantage. There are far too man churches, and many should unite. Bu understanding of one another is more im portant than merger, and that come through humble conversations. It is i this mood that we let God speak to u lifting us above our differences.

THE MAIN PROBLEM is how to get thi worldwide conversation down from th theologians to the ordinary folk in ou congregations. For some reason it isn being done. There was clear evidence a the World Council assembly that mos laymen didn't understand the ABCs o the theological conversation.

Thinking about Christian truth isn't in tended to be the speciality of a small pro fessional group. To have a living Chris tianity, we must all restudy the biblica teachings in the light of our situatio today.

—ELSON RUFF

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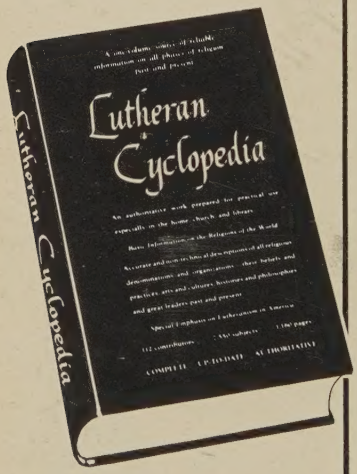


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